

1915

28, 1915.

MISSIONS IN THEIR PLACE.

Religion is Barred from Korea's Public and Private Schools.

To the Editor of The New York Times.

Recently news items with headlines such as "Japan Bars Christianity," "Quota Missionaries in Korea," "Shintoism Replaces Christianity in Korea's Schools," and the like, have been going the rounds of the American press. This report is not only much beside the truth, but is detrimental to the cause of the Christian Mission itself. Permit me to explain through your paper the exact facts and real situation.

The Chosen Educational Ordinance, (Aug. 24, 1911), based on the educational policy enunciated in the Imperial Rescript issued by the late Japanese Emperor in 1880, laid the foundation of the educational system now in force in Chosen. It established throughout Korea a uniform system of common schools, higher common schools, girls' higher common schools, industrial schools, and special schools, and issued regulations for the management, subjects of study, textbooks, &c., of each class of these schools. What is more to the point here, is the enunciation in the ordinance of the policy to be pursued toward religious education. The proclamation of the Governor General reads:

Freedom of religion is assured to each and all. But as the educational administration of the empire maintains and has maintained from early times the principle that the education of the people shall stand independent of religion, all Government and public schools, and those schools whose curriculum is fixed by the law and ordinance of the empire cannot be allowed to enforce religious education or conduct any religious ceremonies.

This principle of keeping education independent of religious dogmas, its inspiration from the Constitution of Japan, which guarantees freedom of faith.

Now, however, as the intervening five years have seen much progress in perfecting the regular educational machinery and in the spread of common education among the Koreans, the Government General considers it proper to take the whole matter of national education into its hands in order to unify and coordinate it with that prevailing in Japan proper. Hence the revision in the Regulations for Private Schools. But these regulations do not become effective until 1925. Thus ten years' grace is granted for the change in order to give ample time and opportunity for the adjustment needed. The main points of the revision are as follows:

1. All private schools giving common, industrial, or special education are required to conform to the regulations provided for such purposes in the Chosen Educational Ordinance, and to arrange curricula and subjects of study accordingly.
2. In these schools no religious teaching is permitted to be included in their curricula, nor religious ceremonies allowed to be performed. Bible schools and Sunday schools are exceptions to this rule.
3. Teachers of these private schools must have certain required qualifications, notably a competent knowledge of the Japanese language.

At the time of the annexation of Korea there were about 2,000 of these private schools. Of these, the mission schools, managed by foreign missionaries, numbered 740. Since then they have decreased considerably. At present they number about 460. These schools were and are still generally far from being complete in their equipment. They are the institutions that will be most vitally affected by Ordinance No. 24. What the Chosen Government aims to these schools and missionaries amounts to this: We have framed one settled policy of national education. To this all schools in Korea must conform. Religion and education must now be separated. You are welcome to cooperate with us in educational work by establishing and managing schools; but that must be done in conformity with our policy. We highly appreciate your good work as missionaries, and, indeed, as such you are welcome; but we want you to confine your missionary work within its proper sphere.

Schools, hospitals, and charity work have been the adjuncts of missionary work in Korea as elsewhere. Hereafter the work of education will be conducted by the Chosen Government itself in co-operation with those who are willing to work in harmony with its policy. If the missionaries concur with this view they are more than welcome to conduct their schools.

Dr. JOKICHI TANAMINE,
Member Royal Academy of Science, Director
East and West News Bureau,
New York, June 26, 1915.

A Plea for Tennis Courts.

To the Editor of The New York Times.

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CABLE ADDRESS:
"INCULCATE," NEW YORK
FOREIGN MISSIONS CODE
A. B. C. CODE 4TH EDITION

**THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK**

MADISON SQUARE BRANCH
P. O. BOX NO. 2

OFFICE OF SECRETARY

AJB/B

No. 278.

May 20, 1915.

In Re: Mrs. Sidebotham's Gift for Water Installation at Pyeng Yang Station.

To the Chosen Mission.

Dear Friends:-

We are sure that the members of your circle hold in tender remembrance the Rev. and Mrs. R. H. Sidebotham, formerly your associates, and that you know of the painful circumstances in which Mr. Sidebotham lost his life some years ago. Mrs. Sidebotham has been living since then with her mother at Lapeer, Mich. Her health has not been strong but she has been able to give some music lessons and with economy to get along. You can imagine therefore how deeply we were moved when in connection with the call which we made to the whole Church for a sacrificial offering for Foreign Missions some months ago, we received among other gifts the following letter from her:

"For six years, ever since my husband's death, I have been saving and saving little by little, for a fund that I have been anxious to get for Korea. The struggle to keep my little family together has been very hard, especially so at times, but each year the Heavenly Father has helped me through. All the time I have put aside one-tenth of whatever has come to me. I have been so thankful to God for helping me and for letting me have nine-tenths of whatever He has given me, asking me to give back to Him only one-tenth for His work, that I have been saving that tenth with the desire to get an amount large enough to apply it to some definite need in Korea, for of course I love the Korean people best of all."

The Board used this gift at the time as she requested, and now comes another letter enclosing a check for \$225. gold which she states that she wishes to have applied to water supply at Pyeng Yang:

"This money as you know is the larger part of the tenth that I have been saving for the last six years. As it is the Lord's money, not my own, it in no way affects our living, or expense for every day - no matter what problems confront us at this time of year. It is therefore not a hardship, but a real pleasure, to send the money where it will be a help to those living in northern Korea."

Chosen Mission No. 278.

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May 20, 1915.

The Board therefore the 17th instant took the following action:

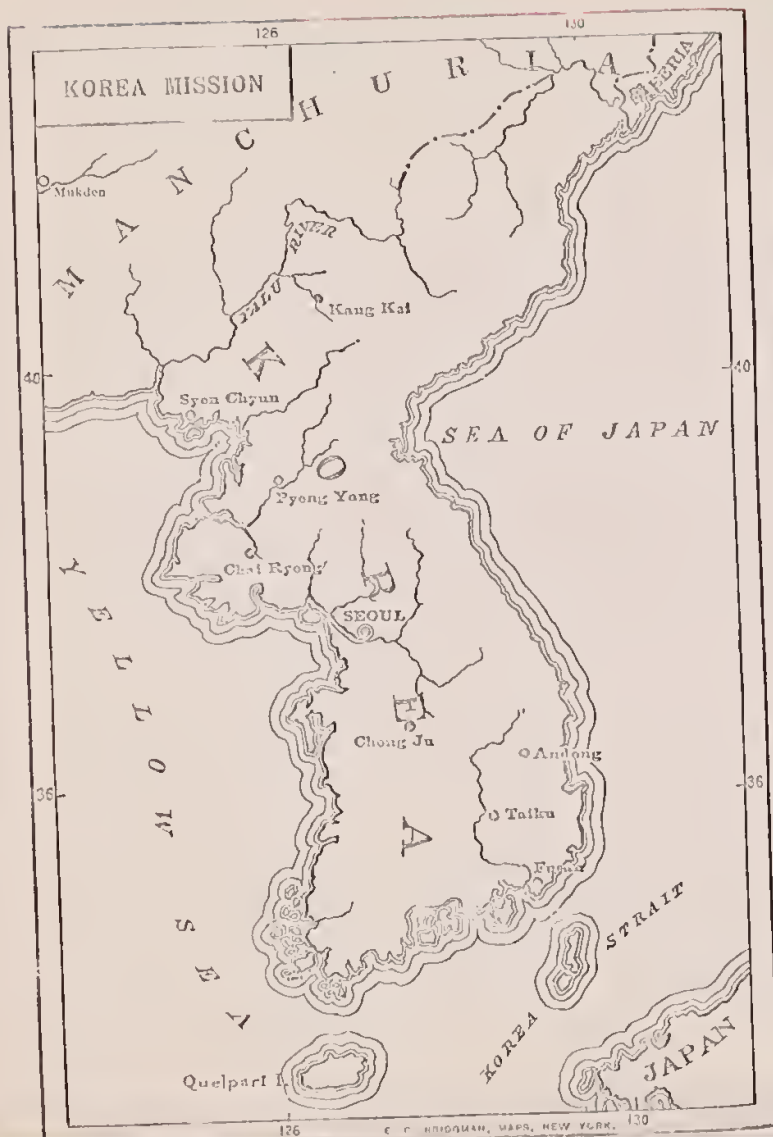
"An appropriation of 441.18 Yen (\$225. gold) was made for water installation at Pyeng Yang Station, Chosen Mission, this sum being a special gift for this purpose from Mrs. Effie Sidebotham."

I could not easily tell you how deeply we are moved by Mrs. Sidebotham's faith and courage and generosity. I have frankly told her that I did not feel quite comfortable about her giving so much in view of all the circumstances, and yet when I talked the matter over with her during her visit to New York some time ago, I saw that she was actuated by a spirit of consecration that would have made it most unkind in us to object to receiving the money. I know that you will deem it a sacred gift and that some of your number will be glad to write directly to her about it. The knowledge of her prayerful devotion is an inspiration to us all and I have told the story to many large audiences, though respecting her wish that her name should not be published in the home churches.

Sincerely yours,

Arthur J. Brown

Dr. Robert E. Speer



IV. THE MISSION IN CHOSEN

1. ACROSS CHOSEN AND MANCHURIA

Sept. 21, 1915.

Eighteen years ago Mr. W. Henry Grant and I visited Korea together, crossing from Nagasaki to Chemulpo on a small Japanese, British built, merchant steamer. Last week we crossed from Shimonoseki to Pusan, a half of the distance of the old crossing, on the ferry of the Imperial Japanese Railways, on a beautiful big steamship built in Japanese ship yards. Then, we had to be carried ashore at Chemulpo across wide mud flats. Last week we landed at Pusan at big docks beside a large, comfortable hotel. Then there was not one foot of railway in Korea. Mr. Grant and I had to go up the coast to the mouth of the Tattong River in a dirty Korean coasting boat with a perilous list and up the Tattong River in a small Korean sailing skiff to Pyeng Yang and from Pyeng Yang walked down overland, a week's journey to Seoul. Now the journey from Pyeng Yang to Seoul is made in six hours and more than a thousand miles of excellent railway, efficiently managed, span the country from north to south and from east to west. Then the China-Japan war had just ended and Korea was probably at its lowest ebb, free from the restraint or guidance of China or Russia or Japan. There were no public schools, no good roads, no four-wheeled vehicles, no just system of taxation or courts or government. The King was incompetent and the ruling class ate the subsistence of the people and contributed nothing to the prosperity or progress of the country. Now all this is changed. With characteristic efficiency, with the avowed and most honorable purpose of giving to Korea all that Japan has won and of melting the two races together into one nationality, the Japanese have brought schools and roads and just laws and courts, the reformation of old abuses, the improvement of agriculture, the development of resources, and the earnest purpose to advance in every way the prosperity and well-being of the Korean people. It is a wonderful change which our eyes have seen.

We were fortunate in visiting Seoul just at the time when the Chosen industrial and agricultural exposition was giving the people in vivid and representative form, a picture of what the government had accomplished already and purposed for the future. The extensive grounds of one of the old palaces, lying in useless neglect at the time of our visit eighteen years ago, had been utilized for the exposition. The exposition buildings were in the best and simplest taste and the exhibits would have done credit to any nation on earth. The admission fee of five

sent enabled almost any one to enter and the government was arranging for the admission of many whom even this small fee of two and a half cents gold might exclude. It was beautiful to see the great excursions of white-robed country people, many of them old men and women, brought in by the government officials, and carefully escorted in long processions through the sights of the city and the exposition. It was an inspiration to watch the light which shone in the faces of these people as they saw what their country was capable of. Hundreds of school children were being taken about in the same way. The exposition is an impressive demonstration of the efficiency and benevolence of the present government of Chosen.

These eighteen years have seen an equally wonderful progress in the work of the Christian Church in Korea. Then there were two Christian churches in the city of Pyeong Yang, a Presbyterian and a Methodist. The strength of these two churches even then filled a visitor's heart with joy, for the Presbyterian church was really two churches, the congregation having so outgrown the building that men and women had to meet at separate hours. Now there are ten churches of the Presbyterian and Methodist Missions in Pyeong Yang among the Koreans and two churches, carried on by the Japanese Congregationalists, one among the Koreans and one among the Japanese. We spent the whole of one Sunday going about from church to church and from Sunday-school to Sunday-school and ending the day with two meetings, one for men and one for women, that packed two of the largest churches. I wish that all the friends of the work in Korea might have been at the men's meeting in the Central Church when two thousand men and boys crowded every square foot of space, and might have heard them as they sang the hymn that we had heard across the plains and through the valleys of Korea eighteen years ago, "Nothing but the blood of Jesus." Only a few days before, the General Assembly of the Presbyterian Church in Korea had met with one hundred and fifty delegates from nearly a hundred self-supporting churches and the following day we met with a large company of the Korean leaders at a feast when the address of welcome was made by the secretary of the Foreign Missionary Society which maintains, under full support from the Korean church, a foreign mission of its own in the Chinese province of Shantung. Here among these Korean Christians one feels the old apostolic glow and warmth and sees Christian churches which have been built up from the outset on a New Testament foundation of evangelistic zeal and financial self-support. The church is not without its problems. It leans heavily upon missionary guidance and it is innocent and unprepared as yet with regard to the great doctrinal discussions from which no Christian church has ever yet escaped. But the child-like faith and the living experience are here and the Spirit of God will surely make these ready for all that they must be prepared to meet.

In Seoul, as in Pyeong Yang, the evidences of life and growth are on every side. Christian churches are scattered all over the city. Eighteen years ago a meeting of students would have brought together only a small handful of boys from the two small mission schools. Last Friday night, fifteen hundred students packed the large hall of the Young Men's Christian Association and hundreds more could not get in and at the close of the meeting in response to old Mr. Yi's appeal, almost fifteen hundred students must have raised their hands to indicate that they were already, or desired to become, disciples of Jesus Christ. This old Mr. Yi was at one time in the Korean Legation at Washington. He is the man who, as member of a large Korean delegation taken to Japan last year by the government, closed a conference which they were holding with the Minister of Education by a little speech of appreciation which he ended by saying, "Your Excellency, I have wondered whether you have in your heart great peace under the heavy responsibilities that you bear. Surely beneath these burdens you must often desire such peace. In my own heart I enjoy it. I find that Jesus Christ is able to give me perfect peace at all times and in all things. I wish that your Excellency might also have this peace."

The expansion of the missions in their outward equipment is as striking as the inward and outward growth of the church. The new Pierson Memorial Bible School in memory of Dr. Arthur T. Pierson is rising in a beautiful situation looking out over what, on our previous visit, was the little used Mulberry Palace of the Emperor, now largely devoted to school purposes. The new Union Christian College in Seoul is in process of acquiring a magnificent site of nearly a square mile on the outskirts of the city. Where fifteen years ago our mission had at Yun Mot Kol two old adapted Korean buildings, there now stand half a dozen substantial brick residences, a great church, four large brick buildings, housing the boys' and girls' schools. In place of an old hospital building there rises today on an overlooking hill near the railway station the enlarging buildings of the Severance hospital, medical college and school for nurses. At Pyeong Yang around the three Korean-style buildings, standing amid the millet fields, which we found in 1897, has grown up a great compound of seventy-five acres with academies and higher schools and a theological seminary and a beautiful home for the missionaries' children, making it possible for the missionary families to be held together as they could not be in the old days, with hospital, industrial buildings and gardens and orchards and all the equipment by which, in spite of its effort to keep its work as simply and purely evangelistic as possible, the mission has been drawn out to influence for good the whole life of the people.

The annexation of Chosen to Japan, bringing with it so many and so great blessings in the government and development of

the country, has brought with it also, and quite naturally, new problems regarding the mission work, involving the adjustment of mission schools and religious propagandism to the regulations of the government on these subjects, corresponding in part to similar regulations in Japan. Such readjustments are not always easy but, approached in the right spirit on each side, they ought not to be too difficult and there is no reason whatever why they cannot be happily worked out in Chosen where the missions on their side have no aim but to teach the people a religion which makes men law-abiding and loyal and to promote the process of national progress and racial unity, and where the government on its side welcomes the spread of true religion and is ready to give every liberty consistent with its aim of complete assimilation of the people. We are coming away from Chosen with full confidence in the good faith and high purposes of the forces which are working for the betterment of the land.

The overland journey from Seoul to Peking by way of Mukden which would have taken two or three months under the most favorable conditions in 1897, we are making now in three days of travel and that can be cut down two-thirds on the express train. We have added one day in order to stop over Sunday at Mukden with the missionaries of the Scotch and Irish Presbyterian Churches and see the great work which they are doing. We have now, after a Sunday with Dr. Christie and his associates, a new faith in the resurrection. The Boxer uprising wiped out every last vestige of what the missionaries had built up in Mukden, but the living power by which God raised Christ from the dead, has raised up out of the ashes of 1900 such a work of life as could only spring from death by the might of God. Hundreds of government students poured in to the great church on Sunday morning to hear the gospel and over two hundred of them walked half a mile afterwards to the after-meeting. A hundred medical students are coming to the medical college which Dr. Christie has built up almost single handed and fifty thousand patients a year throng into the hospital.

From the old capital of the Manchus, dirty, decrepit, unchanging, we came out across a great pitiful area where one of China's wandering rivers had left its old bed and was running lawlessly across the country, spreading ruin over hundreds of square miles. With the mud piled deep over their farms, the people were warring with the stream to shut it back into servitude. All the rest of the day to Shan Hai Kuan we crossed broad plains like our own northwest, with millet instead of corn. The train stopped for the night at Shan Hai Kuan and we went out in the moonlight to the great wall of China and walked along its battlements and looked away at its dim outline crossing the plain and climbing the hills. It possessed still the massive, solid grandeur of its past but it lay there in the

dim light crumbling away in decay and neglect, unrelated to the great movement and uses of humanity, rich in memory and stuff for human service, but dumb, unlighted. What truer symbol of China could there be? It is daytime now and the rich autumn sunshine is falling on the farmers gathering in their crops and we see poor, huge China like the wall, wandering, in the half light, and whither? Surely God will guide her.

R. E. S.

Sept. 1915

3. SOME OF THE PRESENT PROBLEMS OF THE MISSION WORK IN KOREA.

The boat on which we sailed from Manila to Japan on our way to Korea was one day late in leaving, encountered rough weather and was three days overdue in reaching Nagasaki. This cut down our brief visit to Korea to seven days and made it impossible for our party to visit any of the stations except Seoul and Pyeng Yang and Syen Chnu. Dr. Bovaird was able to go with Dr. Avison to the meeting of the Australian Presbyterian mission in Masampo. I spent four days at the mission meeting at Pyeng Yang and the rest of the time on trains or in Seoul. We asked the mission not to consider our coming as in any sense of the word a visit to the Korea Mission but simply as an afternoon call on our way home from what had been real visits to Siam and the Philippines. Short, however, as our time in Korea was and insufficient for the purposes of a true mission visitation, it was nevertheless a time of great profit to us and made it possible at least to gather those impressions and to enjoy that refreshment of old friendship and to feel the weight of those facts for which a long time is not necessary. In reporting on our brief stay in Korea we must carefully abstain, accordingly, from forming or uttering any of those impressions or judgements for which a prolonged and intimate visit to all the stations of the mission would be the indispensable preparation.

We found letters waiting in Fusan requesting us to come directly to the mission meeting in Pyeng Yang to have conference with the mission before visiting Seoul and meeting, as we found it was expected that we should, with the Japanese officials. This was obviously the wise course. In Pyeng Yang there were rare opportunities of meeting with the Korean leaders of the church and of coming in touch with their spirit. The mission also kindly rearranged its docket so as to bring forward first the questions of the government general ordinance No. 83, providing regulations for religious propagation, and the government regulations concerning private schools, and the question of the union college in Seoul and the relation of the mission thereto, so that we might know, as fully as the time allowed, the mind of the mission on these three questions before returning to Seoul for any conferences there with government officials or with the representatives of other missions interested in the college. It will be simplest to speak separately of each of these subjects.

1. *The Korean Church.*

It has been a wonderful privilege to feel again the glow of Christian experience and the zeal in evangelistic service which

characterize the church in Korea, to see the numerous churches and their crowded congregations, the careful and efficient organization, the strong sense of native responsibility, the acceptance of the idea of self-support, the processes of pastoral care and congregational education, the admirable system of supervision and the Biblical training of church leadership, and the many other elements of church life and mission policy which make Korea one of the most interesting and inspiring of mission fields. If one's hope of seeing strong, living, self-maintaining, self-directing churches on the mission field is dimmed by experiences in other lands, that hope revives when one visits Korea and Japan.

All the Presbyterian churches in Korea are united as in Japan in a single church body. In Japan the chief court of the church is still called a synod but in Korea it is now a general assembly, the fourth meeting of which was held at Taiku just before we arrived and was attended by 151 delegates. While both the retiring and new moderators were missionaries and missionaries were chairmen of almost all the committees, all who were present rejoiced at the active part taken by the Korean members who realize that the church is a Korean church in which they have the help of foreign missionaries and not a foreign church in which missionaries have their help.

According to the statistical records of the third General Assembly of 1914 there are 224 organized churches with 91 Korean pastors, 332 elders, 281 helpers, 59 men evangelists, 135 colporteurs, 163 women evangelists, 1773 church leaders, 3,479 unordained deacons, 5,130 Sunday School teachers, and over 5,000 "other officers." There are 1580 unorganized groups, 1460 prayer meeting places and 1647 church buildings. There were 79,000 Sunday School scholars and 82,000 attendants at Bible classes which are really Bible conferences held in various centers for extended periods of time. The total number of communicants was 60,047. The total number of catechumens was 24,800 of whom 9,123 had been received during the year. The evangelistic expenditures of the church were Yen 12,181, the building expenditures, Yen 47,800, the school expenditures, Yen 58,290, and the other expenditures, Yen 81,393.

1. These figures so full of encouragement suggest also on more careful study some of the present problems of the work. In 1912 for example the total communicants were 53,008 and the number baptized 8,836. In 1913 the total communicants were 55,557 and the number baptized 7,274. In 1914 the total communicants were 60,017 and the number baptized 7516. In other words although during these three years the additions to the church were 23,626 the net gain reported in communicants is only 7,039. The gross loss has been twice the net gain. There is a problem of leakage which has already begun to give concern to some of the observing workers. We had a strange and perplexing illustration of the fact during our visit in

Pyeng Yang. Sunday evening two large union meetings were held, one of men and the other of women. I spoke to the meeting of men in the Central Church where there were fully 2,000 present and recalling my previous visit to Pyeng Yang, eighteen years ago, asked how many Christians there were in the audience who had been members of the church in Pyeng Yang eighteen years before. Only sixteen held up their hands. We were all amazed and Dr. Moffett, who was interpreting, explained the matter again but still only sixteen indicated that they were among the Pyeng Yang Christians of eighteen years ago. There were several thousands of Christians in Pyeng Yang then and it is inconceivable that of the men of that time only sixteen should be living now. When one has allowed for all the other explanations that may be suggested there still remains the apparently certain fact, as indicated also by the statistics of the General Assembly, and by observations of various missionaries on the results of the revivals in the churches, that there is a tremendous leakage in the church which would have drawn attention long ago if it had not been for the very large annual accessions which have more than made up for the loss.

2. This loss is the more strange when one remembers the careful pastoral oversight of the Korean churches. Sabbath attendance record books are carefully kept in the various congregations. This is the case even among the Korean congregations in Manchuria where "the attendance is marked by the Chinese numeral for six, the dot being for Sabbath morning, the cross mark for Sabbath afternoon, the left down stroke for Sabbath night and the right down stroke for prayer meeting." In these Manchurian churches each worshipper reads a verse of Scripture in turn and then recites it the next Sabbath. Both the Sunday School and Bible Class attendance in Korea greatly exceeds the number of the communicants, confirming what is known to be the fact that the Korean Christians are taught the Bible. I have never met in any other field as careful and effective processes of pastoral oversight and training as one meets in Korea. But a writer in the "Korea Mission Field" complains that after a comparative study of the courses used in Bible classes and institutes in four missions and nine different stations in Korea he finds a woeful need of better correlation and system. He says "that not only was there no similarity in the courses of study between the stations of the same mission but that frequently in a given station no attempt had been made to correlate the courses of that station." As a result of his study this writer suggested courses of study for three different types of classes for men and women covering ten years. Probably the Korean mission, in spite of irregularities among the stations, has done more than any other mission to carry out such conscientious and well planned Bible teaching, and perhaps the irregularities among the stations are no greater than are proper to

allow for the free play of individuality. But with the great growth of the church and the effort on the part of the missionaries to hold up the standards, and to this end not to lay off responsibility too rapidly, the burden has probably become too heavy in many cases, with resulting loss. Undoubtedly also in Korea as everywhere, the hearts of some grow cold and enthusiasm wanes and the leakage results of which I have spoken.

3. While there are 221 organized churches only eighteen of these have Korean pastors. Fifty-seven have Korean co-pastors and 119 are without Korean pastors. Eighty-two missionaries are set down in the statistics of the assembly as pastors and over nine-tenths of the Korean churches are under their pastoral authority. This is a very different situation from that in Japan where only those church organizations are regarded as fully organized churches entitled to presbyterial representation and responsibility which are self-supporting and have their own Japanese pastors. The problem of transferring the pastoral care of the churches to native ministers with the assurance that the work will be rightly done, thus relieving the foreign missionaries from pastoral activity and setting them free for the distinctively aggressive work of missions, is one of the living problems in every mission field and is not less living in Korea. Indeed it is more so, for the burden is becoming too heavy for many of the missionaries to bear. It is quite true that the pastoral work which the missionaries have to do is not confined to a single congregation, it is rather the work of apostolic and episcopal oversight, but it is greatly to be desired that both in the presbyteries and in the general assembly, in the ecclesiastical administration of the church and in the instruction and oversight of established Christian congregations, the Korean ministers should be qualified and led on to do what the ministers of the Church of Christ in Japan are doing, leaving the missionaries free for the educational service of the church and for the immense task of fresh evangelization beyond the bounds of the existing Christian communities, which are but an insignificant fraction of the entire population.

4. Many of the missionaries feel that the Sunday Schools present a real problem, that the work of most of the teachers is by no means satisfactory, that it consists usually in a more or less profitable discourse to the pupils instead of actual teaching or training. Teacher training is one great need. It is a curious fact that the number of baptized children is less than one-seventh of the total number of communicants.

5. The churches in Korea and the Church of Christ in Japan are notable in their recognition of the duty of self-support. The total contributions of the Church of Christ last year were, Yen 112,012 from 24,145 members. The total contributions of the Presbyterian Church in Korea were, Yen 203,666 from 60,017 members. These Korea figures include school expenditures

which, I believe, is not the case with the Church of Christ. Taking the figures as they stand, however, this would mean an average gift of Yen 4.63 in the Church of Christ in Japan and of Yen 3.39 in the Church in Korea. Each church has its own missionary board, the Board of Foreign Missions in Korea reporting in 1911 receipts of Yen 3,116 and the Board of Missions in Japan, Yen 11,005. The Board in Japan, however, includes home missions which in Korea are cared for by the different presbyteries. In neither field are the church leaders satisfied. One of our missionaries in Korea writes, "For a concrete subject, let us take the Taiku field, which so far as the writer knows is the best giver in South Korea. Supposing the 10,000 odd adherents in this field could be led to give systematically for 300 days in the year, thus excepting 52 Sundays and 13 holidays, the small sum of 1-10 of the price of a very poor Korean meal each time they ate, what would be the result? The cost of an ordinary meal in this city is 10 and 12 sen and in some of the country districts of this territory it is as much but to be sure that we do not go above the cost to the ordinary member, let us take the lower amount and cut it in half; then remember we may also double the result without increasing the small gift very much. Five sen a meal is 25 cash, and one-tenth is the smallest Japanese coin in circulation in Korea. Let each one of these 10,000 lay by each meal even this small amount and at the end of the year, leaving out 65 days, we would have 15,000 yen or more than 23,000 yen above what was given according to last year's printed report. Double it, and you would have an amount more than seven and a half times what this district gave to all objects contributed to by the church. Now when you take into consideration that outside the food price there is clothing, house furnishing, doctor's bills, taxes, etc., these people are not giving more than 1-100 of their income, even counting the vast majority of them to be the very poorest."

This is an exacting standard. Perhaps it would be better if there were more such rigor of ideal throughout the mission field. On the whole the Korean church is doing well. As the secretary of the Board of Foreign Missions of the church pointed out at a luncheon at Pyeng Yang, many of the people were very ignorant, many of them were very unstable and needed to be patiently followed year after year before they were established in faith and character, and throughout the church the people were generally poor. The missionaries do not relax their insistence however and they are wise, for one hears in the Korean church as in all the churches in Asia, except in Japan, frequent emphasis on the idea that the western churches and the foreign missionaries are the fathers and mothers and teachers and the Christians who are native to the land only their children and pupils. This idea found expression even at this luncheon of the strongest and most virile leaders of the Korean church.

6. The Korean church has been trained exclusively in one theological view. Not only has it been protected from the modern critical problems and from what would be called at home "liberal" theological opinions but every effort has been made to maintain a particular type and emphasis of conservative theological view. Even one who might sympathize with this view and especially with its great central convictions could not, I think, but be fearful of the day when the tides of thought with which we have to deal in the West break in upon the Korean Christians. Will they have been prepared for that day? The Church of Christ in Japan has met this day and dealt with it and on the whole with wonderful loyalty and fidelity to the evangelical foundations.

II. The Union Christian College in Seoul.

After a full and earnest discussion of the college question first by the Executive Committee and then by the mission and after considering various proposals laid before it, the mission adopted the report of the Executive Committee, amended by the committee of its own accord and judgment, in view of the discussion, as follows:

"The Committee desires to call the attention of the Mission to the present status of the college question.

"According to Board Letter No. 249 the continuance or non-continuance of the Pyeng Yang College, under certain limitations, was left to the decision of the Mission. That decision was rendered. (See Ad Interim Actions No. 79.) The Board also decided that it would co-operate with other Mission Boards in starting a union college in Seoul. The organization of this college was to be effected in one of two ways. First, if the decision of the Board commended itself to the judgment of the Mission as a wise decision under the circumstances the Mission was to proceed at once, through the Executive Committee to the election of our proportionate representation on the Field Board of Managers, such representatives to be men in sympathy with the previously adopted policies of the Seoul Institution; and to this Field Board of Managers was given the authority to proceed with the college organization. On the other hand, if the Mission, following its best judgment, did not feel prepared to do this the Board did not insist upon the Mission acting contrary to its judgment and presented an alternative method for the organization of the College, which was, that such individuals in the Mission as desired to do so were authorized to represent the Board in co-operating with the representatives of other Missions in starting the College.

"The effect of the Mission's failure to adopt either the recommendation of the Executive Committee or the Report of Minority of the Committee (See Ad Interim Actions No. 82) was that up to this time the Mission has made no decision as to whether or not it will participate in the Seoul College.

"The Mission having failed to decide immediately as to whether or not it would participate in the College, certain individuals in the Mission feeling that they were free to proceed, represented the Board and in co-operation with the representatives of other Missions started the College, and it is now in operation.

"The Committee feels that it is due to all parties concerned that the Mission at this time make a decision as to whether or not it will participate in the new institution. As to what, in the mind of the Committee hinges upon this decision we refer the Mission to the Preamble to Ad Interim Action No. 82 of the Report of the Committee.

"We recommend that—

"In regard to the question presented to the mission in Board letter 249 that after long prayer and careful consideration of the Board's request and only after repeated attempts to find some other solution of the problem; we reply to the Board that much to our regret we cannot see our way clear to participate in the Seoul College and we ask the Board to make arrangements to operate the College independent of the Mission."

It was evident to almost every one that the whole subject had become entangled and perplexed almost beyond the hope of solution. The mass of correspondence, the chronological criss-crossing, various secondary elements only half realized or not realized at all either at home or on the field, the conscientious differences of opinion, the confusion due to the incursion into the problem of influences from without, and many other things, made a tangle from which there was no escape by argument. The mission honestly and earnestly sought to do what it believed was wisest and best and right and now laying aside any diversities of judgment and leaving the past behind, the true course for all is to go forward on the plan now accepted by the mission. It will not be an easy plan, as actions of the mission may affect the college and actions of the college affect the mission in ways that may not have been foreseen and that will be at variance with the principle of separated responsibility involved in the action of the mission. The conscientiousness and good faith of the Executive Committee of the mission and of the Board of Managers of the college will have to be relied upon to guide in the wise settlement of each difficult question as it may arise.

Quite apart from the question of relations between the college and the mission there are various important matters still unsettled with regard to the college itself, for example, its charter, its curriculum, the nature and means of its religious influence, its property, its faculty, etc., which call for the most careful consideration both on the field and at home.

III. Regulations for Religious Propagation.

At the meeting of the mission Dr. Moffett made a careful and judicious statement with regard to the regulations and reported

the action of the Federal Council of the missions in Korea which was ratified by the Korea Mission as follows: "Resolved that the Members of this Federal Council of the Protestant Evangelical Missions in Chosen record our thankfulness to God for the freedom of conscience and the religious liberty we enjoy under the Imperial Government of Japan, and that as residents of the Empire of Japan and as Christian Missionaries we recognize the constituted civil authorities as ordained by God and to be duly honored and obeyed in accordance with the Word of God. Further, whereas the recently issued Ordinance No. 83, 'providing regulations for religious propagation in Chosen' seemed to many of our missionaries to infringe upon the spiritual liberty of the Church of Christ and especially Articles IV and VI, being an addition to and going beyond the rules and regulations issued by the Imperial Government for the churches in Japan proper, *awakened* the Christian churches to appoint their own officers and decide upon their qualifications, therefore, resolved that we record our pleasure that our apprehensions have been allayed through an interview granted to members of this Council by Mr. Usami, Director of Home Affairs in the Government-General, by his declaration that it is not the intention or aim of this ordinance to infringe upon the rights and privileges hitherto enjoyed by the Christian churches in Chosen, either in their freedom of belief, or in the appointment of their officers or in their work of evangelization.

"Therefore further resolved that we instruct the Legal Committee of this Council,

"1st, to print for the information of the missionaries represented in this Council a report of the above mentioned interview.

"2nd, to secure for the constituent missions proper forms of report that the making out of the required reports may be facilitated."

Dr. Moffett called attention to the four articles in the regulations which had chiefly aroused concern:

Article 4 providing that "in case the Governor-General of Chosen considers the power of superintendents of religious propagation work, their methods of superintending, or the personnel of offices of religious propagation work not suitable, he may order changes in them."

Article 6 providing that in case the Governor General considers it necessary he may order religious denominations or sects other than the Shinto or Buddhist, to appoint superintendents of their religious propagation work.

Article 9 providing that "those intending to establish churches, preaching houses, and similar other institutions for religious purposes, shall obtain permission of Governor-General of Chosen for so doing by reporting to him on the following items:

"1. Reason and local conditions necessitating the establishment of these.

- "2. Names and localities.
- "3. Areas of ground and buildings, the names of their owners and ground plans.
- "4. Names of religion and denominations or sects.
- "5. Qualifications of propagandists to be appointed and methods for selecting them.
- "6. Expenditure of establishment and ways and means for meeting it.
- "7. Methods of superintendence and maintenance."

Article 10 providing that when it is intended to introduce changes in any of the items between 2 and 7 enumerated in article 9, the permission of the Governor-General should be "obtained for so doing by submitting to him reasons necessitating the changes."

Dr. Moffett stated that in the interview which they had with Mr. Usami which, it must be understood, was purely unofficial, Mr. Usami had explained that by "superintendent" the government meant nothing but some individual with whom the government might deal as the official representative of the church or mission, that there was no thought of requiring the appointment of any one who should be a superintendent or bishop of the work, that the details called for in Article 9 were desired for taxation purposes in order to know what property was exempt, that the government did not intend to deal with the spiritual qualifications of propagandists, and that as to Article 10 it was not a formal, official permission that needed to be secured but only the government's acceptance of reports by the missions as to what they were doing or intending to do. With these explanations the anxieties of the mission were allayed.

Several other considerations also made the mind of the mission more restful. (1) It was recalled that in many countries it has been found necessary or desirable to have some one representative of the mission with whom the government might deal. For years the missions in the Turkish Empire have had such representatives. We have always had to have some one in Urmia in this capacity and in several missions in eastern Asia it has been found very desirable from the mission's point of view to have some one represent it with the government who had special tact and was found to be acceptable to the officials. It is easy to see that the government in Chosen would find it a great advantage and convenience to have some one official representative to deal with in the case of each mission body. (2) It was stated in the mission, and later confirmed by one of the officials in Seoul that these regulations had been in effect in Korea for many years in the case of Shintoism and Buddhism and were now simply generalized so as to cover the whole field of the relation of the government to religious propagation. (3) Dr. Reischauer and Dr. Rowland of Japan, representing the Presbyterian and Congregational missionaries, who were present

at the mission meeting called the attention of the mission to the fact that regulations practically the same as those proposed for Korea had been in effect in Japan since 1899 and had not embarrassed the missions in the slightest degree. Dr. Pieters of Japan had written a careful letter, in reply to inquiries addressed to him with regard to the effect of the regulations in Japan, in which he said, "They have not troubled or hampered us in the least and are not difficult to comply with. At first we supposed that we had to make a new application every time we wished to open a special meeting anywhere but we were soon told that this was not necessary and now we scarcely ever think of the regulations except when a missionary moves into a new place and when we wish formally and publicly to dedicate a new building whether our own or rented, to Christian work." Dr. Pieters explained that the issuance of such regulations was entirely in accord with the Japanese system of administration and that there was really considerable need of such regulations "as the various Shinto and Buddhist sects can by no means be trusted to behave themselves without some regulation and supervision on the part of the officials."

It would seem to be clear that these regulations have nothing to do with the right of religious liberty. That right, as we understand it, is first a right of freedom of belief and second a right to propagate belief. But it has always been recognized in every land that this second right is subject to the proper control of the state. It is clear from the terms of the regulations that they affect all religious propagation alike and are not intended to interfere in any way with proper Christian evangelization. The Japanese officials have been hearty and outspoken in their statements that they welcome the fullest and freest activity of the missions in their direct work of religious propagation.

IV. Regulations Regarding Private Schools.

It is not necessary or desirable to attempt here a history of the development of our educational work in Korea and of the beginnings and development of the national system of education projected with great efficiency and foresight by the Government-General of Chosen, or of the processes which have been going on, adjusting the educational work of the missions to the rapidly growing educational system of the government. The three pamphlets published by the government entitled "The Chosen Educational Ordinance and Various Attendant Regulations," "Manual of Education of Koreans," and "Instruction, Regulations and Remarks concerning Private Schools," set forth clearly the policy and aims of the government and the letters and statements prepared by Dr. Brown and Dr. Adams discuss with great care some of the questions which have been raised. These pamphlets and statements are before the Board. It will suffice here, accordingly, to try to state what seems to me to be the

real issue that is involved and to report what has been suggested in the way of a working solution of the present problem.

I do not believe that the central issue is the issue of religious liberty or of the theoretical or practical relations of education and religion. The central issue is the issue of assimilation, the complete amalgamation of Korea and the Koreans with the larger Japanese nation and nationality and the subordination and adjustment to this aim of the influences that are moulding the Korean people. The problems which are presented to us as a mission are those which grow inevitably out of the presence and the influence, conscious and unconscious, of a mission from one nation working in a field where another nation is trying to assimilate the local population. We met this same problem both in Siam and in the Philippine Islands. (1) Our North Siam Mission is working in a territory and among a people which the government of Siam is seeking to absorb and assimilate. When our mission was established among the Lao people all that northern section of Siam was practically independent. It spoke its own language. It had its own governments. It was separated from Siamese administration by a wall of mountains and thick jungles. It acknowledged a tributary relationship to Bangkok and once a year with great state sent a tribute-bearing embassy. With this exception it was practically an independent country. Our missionaries went there with an extra-territorial status which gave them a sort of consular influence and social standing. They were able to acquire from the native chiefs whatever land they desired. They established the first schools, in which they naturally used the Lao language. They set up a press and issued the first printed Lao books. Some of them came naturally to think of the Lao field as the center of a vast work from which Lao literature and Lao preachers would be sent out far and wide over a great area of country. In time, however, by an inevitable and tactful movement, the administration of Siam has been extended over all this section. The railroad has destroyed the old isolation. Siamese administrators and courts and armies and police now cover the whole region. With these, and with the railroads and with government schools, the Siamese language is spreading rapidly. Already we are teaching it in our schools and in some of them are doing all our work in Siamese. Our missionaries who had written Lao text books are now translating them into what is to be the dominant language. Before his death Dr. MacGilvary fore-saw the new day and realized what it was to mean and Mrs. MacGilvary told us that he lamented that he had not foreseen earlier and helped to shape the policies of the mission so as to welcome and promote and not to delay the assimilating tendency which was as powerful as time. He regretted that the mission had ever printed Lao books at all. Perhaps in this, however, what actually happened was better than any later laments; for the Lao printed literature has been

an immeasurable blessing and its work is not yet done. But the issue which was in Dr. MacGilvary's mind was a real issue, namely, as to whether a mission in such a field shall promote or delay by its influences an amalgamating racial movement, whether that movement is proceeding unconsciously or is made a direct policy of the government within whose territory the mission is at work. (2) In the Philippine Islands we see the same problem in a yet more vivid form, only here the government is our own and the missionaries are not ourselves but Roman Catholics. The American government has been pursuing in the Philippine Islands a policy of assimilation. Quite apart from the question of the ultimate political destiny of the Islands the government and every governmental influence have wrought to unify the Filipino people, to permeate their life with the American spirit and the principles of American political institutions, to give them one language and that language English. The Roman Catholic missionaries found it very difficult to adjust themselves to such a policy. In the interest of the peace and harmony of the Islands and as necessary to the carrying out of its purpose, the government actually went so far as to insist upon the withdrawal from the Islands of a large body of Roman Catholic missionaries whose presence militated against the assimilating process. If the Roman Catholic church had been wise it would have thrown itself heartily into the government's program and pronounced its policy both as to the language and as to the ideals which the government was seeking to spread among the people. This the church has failed to do. Indeed it is a body which has no faculty for adjustment such as this. Where the Roman Catholic church has failed in the Philippines, our mission is succeeding in northern Siam and although it will be hard for it to make some of the readjustments that will be necessary, it will make them and its influence will be one of the wholesome and constructive influences that will make northern Siam. Its problem will be no easy one, however, and the present tendencies in Siam in the interest of Buddhism as the national religion may make the task very much more difficult than it has been, more difficult by far than the task of the missionaries in Korea is.

This view of the real issue in Korea simplifies the problem very greatly in one way while it complicates it in another. It complicates it because not unnaturally the Korean people have been slow to accept the idea of the absorption of their racial identity into the enlarged Japanese nationality. The Japanese recognize and respect this feeling on the part of the Koreans. In one of the girls' schools in Tokyo the teachers told me that Japanese girls wept when the teachers explained to them the history of Korea and told them why they must show special love and consideration for the Korean girls who had come to study among them. But on the other hand the Japanese argue

that it was only a question as to whether the Koreans, left to themselves or to the Chinese or Russians, should be wasted by their own government and trampled over by the onward movement of the world's life, or be gathered up into the larger national personality in which the Japanese offer them their own place and propose to mingle with them their own blood. Already there is an increasing number of Koreans who believe that this is the larger destiny for their nation and who are throwing themselves in with the assimilative process. Thousands of Japanese are moving into the peninsula and many intermarry with the Koreans. The Japanese language is spreading rapidly throughout the country. Whatever regrets or longings any may cherish among the Korean people or among their friends in other countries, does it not seem that the policy of assimilation proposed by Japan is not only inevitable but also the opening of a wide door for Korea? More English and German and Irish people have come to America than there are Koreans in Korea. These European races have melted themselves into our American nationality to their enriching and ours. Great racial assimilations have taken place again and again in history. If it is clear that the amalgamation of the Koreans and the Japanese is in the great program of history will it not be far better for all forces to co-operate and might not the Christian church in Korea do for Christianity both in Chosen and in Japan and in the greater Japan a unique service by training and leadership in this process of assimilation. Until, however, the Korean people have been able to accept more fully this ideal of assimilation it is clear that those who would lead them cannot separate themselves too far from them, but must be wise and patient. It is this fact which makes the position of the missionaries difficult. If they go too fast in pressing thoughts like these upon the Koreans they may lose all their influence and be disqualified for rendering the very service which a more cautious course may enable them to render to a singular degree.

On the other hand if this view is accepted and the government comes to realize that the missions and the churches in the West thoroughly appreciate its aims then, I think, there is ground to believe that such problems as have arisen with regard to the schools will be capable of a much easier solution than will be possible if the missions and their influence are conceived as standing in the way of the assimilative process.

Of course it may be asked whether it is the duty of a mission to entertain such considerations as these at all, whether it has any business but the simple business of preaching the gospel to the people, whether it is any part of its function either to aid or hinder policies of nationalization which are operating around it. If any one should take this view that a mission should confine itself to the simple task of preaching the gospel and have nothing to do with schools or institutions, he would find doubtless some

among the Japanese officials who would sympathize with him. Such a view would solve the problem of the mission schools by giving them up altogether. But this the missionaries in Korea are unwilling to do. And they believe that it is not necessary, but that they can conduct the schools in such a way as to occasion the government no concern, but rather to help it in all its purposes for the progress and well-being of the people. But even if the missionaries do confine themselves simply to preaching it is to men that they leave to preach and to men not as individuals but as members of a society. Twenty-five years ago it was possible to preach the gospel in Korea just to individuals. The nation was a mass of unsocialized units. But now it is a society administered by officials representing one of the most tightly-woven political and social organizations we know. It is impossible for missionaries anywhere in the world to prevent their influence from affecting society. The very existence of our mission compounds and institutions, the vineyards and apple orchards of the missionaries, so highly appreciated and commended by the Japanese, the fact that we are in Korea at all and that we come from America, all these things are influences that reach out beyond our wills. The mere existence of the Christian church, the largest collective consciousness in Korea, is an unconscious influence whose power cannot be measured. All these things have to be kept in mind when we try to think of the possibility of a colorless attitude. The wise and true and safe course it seems to me is to recognize the actual facts of life, to accept the responsibilities involved in our presence in Korea as Korea is today and not reluctantly or passively, but positively and wisely to co-operate as we have been doing in the working out of the great future of Chosen as a part of Great Japan.

The possible, perhaps it would be better to say, the imaginable, solutions of the problem presented by the educational regulations forbidding in all new schools, and in all old schools after ten years, any religious worship or instruction in the curriculum of the school, would seem to be four. (1) If the government realized that we took the view of its policy of assimilation which has been set forth and could perceive that just as in Japan and in every other land the Christian Church is the strongest and best force at work for all good and righteous ends, it might be willing radically to amend the regulations and to give private schools even now more privileges than are accorded in Japan. (2) Or it might be that, as many have gathered from a study of the situation and from remarks of the officials, if the missions were prepared to turn over their primary schools to the government, the government might be ready to make freer arrangements with regard to advanced schools. Some of the missionary agencies in Chosen are disposed to take this course, others feel that the church primary schools are especially important, but it seems to be generally recognized that in time

the same conditions will prevail that prevail in Japan where with a compulsory school law primary education has become almost entirely a state function as it is in America. (3) Or we might forego the establishment of any new school which would come under the regulations and be content with the maintenance of such schools as we have and which can continue religious worship and teaching in the curriculum for ten years in the hope that by the end of that period there may be, as there certainly will be, great changes in educational policy both in Chosen and in Japan proper. There are some new institutions, however, which the missions feel to be indispensable and there are some existing institutions which have not yet received government sanction and which will only be sanctioned under the new regulations. (4) Or on a basis of the most friendly and sympathetic conference possible with the government we should seek to discover whether there may not be some working arrangement, by which there may be religious worship and teaching for the pupils of the school apart from the official government curriculum.

Aside from this question of the relation of the educational regulations to the teaching of religion in our schools, there are some important points in connection with our schools which should be referred to. (1) The government regulations have to do in the main with questions of educational standard, the teaching of the national language (Japanese), the character of the education needed, with reference specially to its usefulness and practicability in the social and industrial conditions prevailing in Chosen. In these and other regards the ideals of the government ought to be the ideals of our mission schools and the missionaries generally agree that they need a great deal of strengthening and the raising up of more efficient teachers in order that the quality of the schools may be made what the government demands and what the Christian conscience requires. (2) There is great need of more Japanese and for this there must be good Japanese teachers. The government naturally requires also that history shall be taught by Japanese and it is very important that the Japanese who teach history in mission schools should be Christian men. The Meiji Gakuin might well find a piece of work here of the highest importance that would be useful to it in many ways and that would make it most useful to the church and the government in Chosen, namely in training Christian Japanese teachers for the schools of all the Presbyterian missions in Chosen. It will require some additional funds to employ Japanese and these funds should be added to the appropriations for the mission. (3) The explicit declaration of the government that no religious worship or teaching is permitted in the schools would seem to make it clear that the ceremony of bowing to the Emperor's picture in the schools and on public occasions when the school children of public and private

schools are assembled and that references to ancestral worship in the government text book on ethics, are not to be construed in any religious sense. It has helped some of the missionaries in Korea also to learn that some years ago "an official statement was issued by the Minister of Education (in Japan) to the effect that bowing before the picture of the Emperor was to be regarded as an act expressive of the highest reverence due to a man." Furthermore a government order issued in Seoul on Oct. 19, 1915, has dealt with this matter and the whole question of ceremonial observances in the following liberal terms:

"Letter to the Christian Private Schools about ceremonial observances of Festivals and National days.

"Since the observance of festivals and national days is determined by the laws of the Japanese Empire it is already known that these are quite different from the ordinary worship of religious bodies. But it is said that among the Christians some confuse these with ordinary religious services and dislike being present at such observances and ceremonies. As this impression is erroneous all teachers and officers of the schools should be clearly instructed about this matter. (1) When these festivals and National Days are observed in the schools, the National Air should be sung, and a fitting address made. (2) Private Christian Schools that had received permits before March 31 of this year, can perform a religious ceremony, if they have had the custom in the past of doing so."

V. *Conferences with the Officials in Seoul.*

Thanks to the kindness of the officials we were given the most satisfactory opportunities that we could desire for conference. The Governor-General had been good enough to invite Dr. Sailer and me, the only members of our party who were to be in Seoul at the time, to a luncheon on Sept. 17th. There were present at the luncheon the Governor-General, Count Terachi, the Vice-Governor, Mr. Yamagata, Mr. Komatsu, in charge of the Foreign Affairs Section, Mr. Tsami, the Director of the Internal Affairs Department, Mr. Sekiya, Director of the Educational Bureau, Major General Shirai, Military Attache, and a few other officials of the Government-General, Mr. Miller the American Consul General, Bishop Harris and Mr. Smith of the Methodist Mission and Dr. Underwood and Mr. Gale of our mission, and Dr. Sailer and myself. After the luncheon the Governor-General made a brief speech the report of which I quote from the "Seoul Press" of Sept. 19th. He stated that he was very glad to have visitors from America as his guests. "He thought that their present visit to this country was especially opportune, for the Industrial Exhibition in commemoration of the fifth year of the new regime was opened but recently. This was mutually convenient for his guests and the authorities. The results of the work Japan has assiduously carried on in Chosen during the five years past could be seen by visiting the Exhibition and the eminent

host did not think that any official word would be as eloquent as those exhibits. He desired his guests to inspect them minutely and pass a just verdict on the work of the Government-General. In so saying the Count was far from meaning that the authorities were self-satisfied with the results of their work of five years. The fundamental object of the present Exhibition was to give the people an opportunity for study as to how the different branches of national industry might be developed to best advantage. In conclusion his Excellency said that he was ready to give his American guests all facilities in his power for investigation in this country and wished them a comfortable and interesting journey in Japan itself."

I replied, after thanking him for his hospitality and the opportunity which it afforded of saying to him and to the other gentlemen present what was in our minds and hearts, by expressing full appreciation of what had been achieved both in the exposition and in the country, contrasting the Chosen of today with the Korea of twenty years ago, commenting on what Japan had done in communications, in industry, and in government, and then went on to recognize the aim and policy of the government in seeking to bring about a complete assimilation of the Koreans in the body of the enlarged nation, compared what Japan was doing with our own endeavors in the Philippine Islands and referred to the difficulty of carrying through such a process of assimilation with the acquiescence and love of the people to be assimilated, at the same time that the winning of such love is a thing to be longed for and sought after as the most efficient agency of assimilation. I then tried to explain the real aims of the missionary enterprise as understood by Protestant missionaries, who seek not to denationalize nor to introduce foreign organizations but to build up within and to foster the unfolding of a people's own character and life; that the whole work of missions resulted in the training of law-abiding citizens, in developing upright and useful character and in promoting true progress and that we were very anxious to have the government understand and appreciate the real character and result of our work as we sought to appreciate the aims and purposes of the government. I closed by saying that surely on such a basis of understanding and confidence it would be possible to reach a satisfactory solution of problems that had arisen and that might arise, that we did not believe that these problems were intended to involve the principle of religious liberty but had arisen out of regulations framed purely with reference to the government's policy of assimilation and that if the government felt assured of the mission's appreciation and regard for this policy it would surely be able to find ways of meeting the difficulties of the missions and allowing them all proper liberty in their work. I added that we had now given him assurance of our understanding and confidence with respect to the government and that we longed for similar understanding and

confidence on the part of the government with respect to the missionary work. I said all this with the warm sympathy which I sincerely felt and the Governor-General and the other gentlemen who were there were exceedingly kind and responsive.

Immediately after the luncheon Mr. Miller and I went for a conference with Mr. Komatsu. He expressed appreciation of what had been said at the luncheon in acknowledgment of the work that the government had done and in recognition of its policy of assimilation and he explained the policy more fully. He said that the state must provide and control education as a state function, that in time the government would be ready to allow such educational arrangements as existed in Japan or even better ones but that the conditions which prevailed in Japan must be achieved first and the process of nationalization be assured. The following topics were then touched upon. I report the substance of what was said from my notebook, but, of course, all this was just conversation and not official expression and I report it merely as such. (1) Mr. Komatsu referred to primary schools and the feeling of the government that this work was primarily a function of the government, and the impression was strengthened, which was several times suggested at the mission meeting, that if the primary school field were in the government's hands, as is the case in Japan, the problem of the higher schools might be modified somewhat. (2) As to the college, he seemed to feel very kindly and judged was giving all the assistance he could to securing the property but had difficulties to overcome which required patience. His solution of the religious problem in connection with the college seemed to be that there should be a Bible or seminary department which should have its chapel and religious teaching and the academic students could go there. (3) This led on to the subject of chapel exercises and religious teaching in institutions permitted under the new regulations. I gathered that chapel exercises in a separate building and outside the official curriculum would be allowed and religious instruction either after or before and apart from the official curriculum, and it did not seem to me that the question was a closed one as to whether a chapel service and religious instruction might not be in the same building with the school, if optional and detached in some way by a short break from the official curriculum. I may have misunderstood but the conversation certainly left me with the hope that some such adjustment might be possible and that attendance upon the chapel services might properly be expected of the students even though it could not be made required in form. (4) Mr. Komatsu then referred to the regulations regarding religious propaganda pointing out that they would not restrict evangelization, that they did not contemplate any hindrances or limitations, that they had been drafted for, and for ten years had been in effect with regard to, Buddhism and Shintoism, that they were not aimed at Christianity but that their issuance in the present form was simply

a proper generalization of this legislation. He added that the government believed it was competent to provide education but that it needed the help that American Christians could give in the religious life of the nation and welcomed it, that the regulations were not intended to impede such work at all and that moreover in the field of education the missions would have a free hand in all their purely religious work, their Sunday-schools and training schools for workers and preachers. (5) Regarding the incorporation of a shadan to hold mission property in Korea, Mr. Komatsu said that they were sympathetic and ready and that it was only a question of the right method of dealing with all such matters and that in due time they would hope to have a general plan that would be satisfactory. In closing the conference, Mr. Komatsu spoke again of the principle of nationalization and also of his convictions regarding education as the duty and province of the state.

In the evening we met Mr. Usami and Mr. Sekiya at dinner at Dr. Underwood's and had a further very friendly and helpful conference learning their views and discussing the problems before the country. Mr. Usami said that in his view education and religion were the two great needs of the nation, that it was the part of the government to give one and our part to share in giving the other, that they welcomed the missions as a religious force. Mr. Sekiya said that absolute assimilation was the aim of the government, that it was proceeding rapidly, that in ten or twenty years or more it might come and that then there would be the same freedom in Korea as in Japan, but that now even the Japanese in Korea did not have the same civil rights as at home in Japan. It was not acceptable, accordingly, to have conditions in Japan brought forward as though the situation in Korea were parallel. Mr. Usami referred to our mission Educational Senate's passing upon a government ethics text book. In general I gathered that his views were much in accord with those which I have reported in the conference with Mr. Komatsu. I understood him to say that all new schools including the college in Seoul which, operating at present under the John D. Wells permit, would of course obtain its own charter and would be expected to conform to the government educational regulations, with whatever interpretations these might be given; that they expected Korea to be made absolutely a part of the Empire and wanted Koreans and Japanese to be completely assimilated and that educational processes must contemplate this end. I spoke of the great importance of their securing Korean leadership of their own people in such a movement and described the work of our government in the Philippine Islands and the agencies and spirit with which it was seeking to unify and advance the life of the Filipino people.

I think it was Mr. Komatsu who gave me the following statement regarding the educational statistics of Chosen in February, 1915. He called attention to the rapid growth of the public

schools and said that very soon they would far outnumber the private schools and practically fill the educational field, and he laughingly remarked that perhaps it might have been better if the government had not issued some of the present regulations but had quietly done as the American government has done in the Philippines, namely take possession of the whole educational field by virtue of its larger resources and more efficient work. The statement which he gave me was as follows:

EDUCATION IN CHOSŒN

According to the latest official investigation the total number of educational institutions for Japanese and Koreans in Chosen was 286 and 1,729 respectively. The particulars are as follows:

JAPANESE				Annual Expendi- ture yen.
School	Schools	Teachers	Pupils	
Primary (Public)	264	881	28,562	709,949
Middle (Government)	2	47	836	101,122
Girls' Higher (Government)	6	63	1,081	75,894
Industrial	5	73	341	30,705
Technical (Private)	1	14	35	10,016
Private	8	51	622	...
Total	286	1,109	31,438	928,086

KOREAN				Annual Expendi- ture yen.
School	Schools	Teachers	Pupils	
Public Common	381	1,767	56,925	1,108,376
Private Common	20	102	1,988	...
Public Higher Common	2	74	1,327	167,915
Private Higher Common	2	18	273	15,338
Government Girls' Higher Common	1	23	327	41,654
Private Girls' Higher Common	2	27	169	20,279
Government Special	1	17	149	20,800
Public Commercial	2	15	289	21,225
Private Commercial	1	14	139	25,744
Public Agricultural	15	89	1,102	97,845
Public Elementary Industrial	58	200	1,140	...
Private Elementary Industrial	2	4	66	...
Private Secular	769	2,685	39,521	371,303
Private Religious	173	2,084	26,201	302,607
Total	1,729	7,119	129,209	2,193,116

As will be seen from the above list the annual expenditure for the Japanese schools totals 928,086 yen and that for public primary schools heads the list with 709,949 yen. The aggregate number of pupils stands at 31,636, including 17,086 boys and 14,550 girls. Of the teachers, 1,169 in number, 1,069 are appointed specially while 97 hold additional posts. As for Korean institutions, the annual expenditure amounts to 2,193,116 yen and that for public common schools heads the list with 1,108,376 yen.

The pupils include 116,298 boys and 13,621 girls. In Japanese schools the difference in the number of boys and girls is 2,536 only, but in Korean schools boys exceed the girls by 102,677. The teachers engaged in Korean schools number 7,119. Of these 971 are Japanese and 6,148 Koreans. The Japanese teachers engaged in Korean schools are increasing in number year by year and principals of public common schools are now all Japanese. Many Japanese teachers have and are being engaged by private schools, and especially noteworthy is it that many religious institutions have also engaged Japanese teachers. The teachers in Korean schools include 6,881 men specially appointed and 235 holding additional posts.

It is of course obvious that the adjustment of the questions which have arisen with regard to the educational regulations will have to be made through conferences of the missionaries with the government officials. All that we could do was simply to make what small contribution we might, and doubtless it was very little, toward developing that atmosphere of confidence and good will without which so little can be done.

VI. There are many other matters on which report can be made to the Board verbally such as the beautiful little home and school for missionaries' children in Pyeong Yang, the Pierson Memorial Bible School whose corner stone was laid while we were in Seoul and for which with the kindly assistance of Mr. Komatsu, an admirable site has been secured looking out over the grounds of the old Mulberry Palace, the mission's urgent appeal for new men for Manchuria and for the work among the growing Korean communities there, problems of the hospitals and medical work on which Dr. Bovaird will report specially, etc., etc. But I cannot close this report on Korea without bearing testimony again to the conscientiousness and sincerity which dominated the discussion of the very difficult questions which were laid before the mission meeting and which will surely enable the majority of the mission to appreciate other view points and convictions than their own. There should be hearty recognition also of the efforts of the mission to deal with the most trying problems and difficulties of such an era of transition as few, if any missions of the Board, have ever been called to pass through and its frank and appreciative acknowledgment of the great material and civil benefits which the Japanese government has brought to the people of Korea and of the aims and purposes of the government for the progress and well-being of all its subjects.

R. E. S.

4. SOME PROBLEMS OF MEDICAL MISSIONS IN KOREA

DAVID BOVAIRD, M.D.

Our visit to Korea was necessarily brief and hurried. Mr. Day, Mrs. Bovaird and I arrived in Seoul late Saturday evening, Mr. Speer accompanied by Mr. Speers having preceded us by twelve hours. Sunday was spent quietly in Seoul. Then Dr. Avison and I traveled back to Masampo to attend the annual meeting of the Australian Mission and present the work of the Union (Severance) Medical School in such a way as to secure their further co-operation. The previous year they had given part of the time of two men to the school, but owing to exigencies within their own mission there was danger that neither of these would return this year. We made the most forceful pleas we could, but I have not heard the outcome, as the mission had taken no action at the time of our departure from Masampo, and no word had come from them, when I finally left Seoul. Tuesday and Wednesday were spent in Seoul in learning more of the work of the Severance Hospital and the Union Medical School, and visiting the Japanese Hospital and Medical School. Fortunately I met Dr. Buttrick of the China Medical Board, when he first called at the Medical School Tuesday morning and was also there when he returned Wednesday with the other members of his Board, Drs. Welch, Flexner and Gates, for their official visit. Thursday we traveled to Pyeong Yang, arriving there at noon and remaining just twenty-four hours. Friday afternoon we traveled to Syen Chun; arriving about 7 o'clock, we visited the various undertakings there including the hospital that evening (partly by moonlight) and the next morning (Saturday) we joined Mr. Speer on the train to Mukden. I can therefore claim no deep knowledge of the work and any opinions that I may express are open to the criticism that they might be modified or changed by a more complete knowledge of the facts.

A general review of the present state of the medical work in Korea certainly gives one interested in it a shock. At Fusan we were met by Dr. Irvin, who pointed out from a distance the deserted hospital and school standing there. At Taikra, we learned that the hospital after being closed for a year for Dr. Fletcher's furlough, had been re-opened for three months, only to be closed again by reason of the doctor's illness, and that it was still closed, awaiting his convalescence. At Pyeong Yang, the hospital had just been closed by reason of the resignation of Dr. Wells. There remained in active service the Baker Hospital at An Dong in charge of Dr. Smith, whom I did not meet at all; the Kennedy Hospital at Kang Kei in charge of Dr. Bigger; the Syen Chun Hospital of Dr. Sharrocks (these two latter men I had the pleasure of meeting at Pyeong Yang), and the Severance

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SOME RECENT DISCOVERIES IN KOREAN TEMPLES
AND THEIR RELATIONSHIP TO EARLY
EASTERN CHRISTIANITY.

BY
E. A. GORDON.
TOKYO.

Ladies and Gentlemen:—

It is with very great pleasure that I endeavour to comply with the request of your Recording Secretary to send you a paper embodying my findings in Buddhism during my recent visit to Korea.

These, I regret to say, are very few—but only because of the limited time at my disposal, and of the immense distances which had to be covered, involving great fatigue to one no longer young.

But, fortunately, these drawbacks will not apply to yourselves who are on the spot—in the midst of what Dr. Scranton thus happily describes in his letter to me: "I can assure you it is a virgin field!"

And this is what makes research in Korea so delightful, so full of promise; for when this "virgin field" is explored by people with open hearts and minds, whose opinions are not warped and biased by pre-conceived theories which they have picked up elsewhere from books, or hearsay, then we may confidently look for and expect magnificent results in every direction and, especially (I am more and more convinced of this), with regard to the remarkable Evidence of Early Christianity in Korea prior to, as well as synchronous with, the Patriarch Nestorius of Constantinople, whom the Council of Ephesus condemned for heresy A. D. 431.

These evidences are strongly confirmatory of the Ancient

Faith held by the Syriac "Churches of the Messiah" throughout Asia, as well as by the Greek and Latin speaking Churches, West of Antioch, perhaps more particularly in the Fourth, Fifth and Sixth centuries of our Era, universally known as "Anno Domini."

Should you desire, Ladies and Gentlemen, to examine the proofs by which I have reached these conclusions step by step, blazing (as it were) a track through the jungle, you will find them in my three books, viz: "Temples of the Orient and their Message" (Kegan Paul, London); "Messiah, The Ancestral Hope of all Nations;" and the one just out: "World-healers, or the Lotus Gospel and its Bodhisattvas."*

Therefore I shall not waste valuable time by attempting to prove my points as we proceed, but simply request you, my hearers, to be so good as to take for our present purposes the following statements as facts already proven elsewhere, and not "theories" in any sense of the word.

Members of the Royal Asiatic Society are aware that in the year A. D. 399,† Fa-hien, (Föp-hien 法顯) a Buddhist pilgrim, travelled from Sianfu (西安府) to India "in search of the Good Law," and that in 630, he was followed by the yet more renowned monk Hsüen-tsang, (玄奘) whose name (so beloved to this day in Japan as Genzō Sanzō, the teacher of many of the great Japanese monks) Dr. Aurel Stein has found still powerful to conjure with among Chinese Officials in the heart of Central Asia.

Both these Chinese Pilgrims described a very wonderful image of Maitreya which they saw on the borders of N. W. India, in the valley of Ta-li-lo the site of the old capital of Udyana. Fa-hien (法顯) ("Buddhist Records of the Western World," P. XXX. †), says:

"When I asked the men of that land when the Eastward

* Maruzen, Tokio; Christian Literature Society, Shanghai; and Eugene L. Morice, London.

† Travels of Fa Hien pp. 25. n. 3.

‡ Dr. Legge; S. Beal.

passage of the Religion of Buddha began? they all said there was an Old Tradition that from the time of the setting up of the image of Maitreya Bodhisattva and afterwards there were monks (Sramanas) from India who dispatched the Dharmā-Vinaya beyond this (Tsung-Ling) river (葱嶺)

"The setting up the image took place rather more than 300 years after the Nirvana of Buddha.*

"According to this we may say that the Extension of the Great Doctrine, i.e. Mahayana, (Japanese, Daijō 大乘, Korean, *Tai Seung*) began from this image.

"If then, Maitreya Mahasattva be not the Successor of Sakya, who is there who could cause the Three Treasures (Jewels) to spread everywhere, and frontier men to understand the Law?

"As we certainly know that the origin of the mysterious revolution is not man's work, so the dream of (明帝) Ming-Ti (at Lo-yang (洛陽) A. D. 61) was from this also."

The dream of Ming-Ti was that Fo, the Buddha of the West, had been born.

This majestic image of Maitreya was carved in sandal wood, to express the Fragrance of His Doctrine, by a disciple of the Buddha's favourite apostle Ananda (阿難)—viz: Madhiantika (who is said to have converted Kashmir) soon after the Great Council held at Gandara near the Indus at which the canon of the Mahayana scriptures was fixed; at which also, the great split took place between the Old and New Buddhism—i.e. the Hīna and Mahayana schools, or "Methods of Salvation."

This Council was held about the middle of our First Century under the auspices of the Indo-Scythic King Kanishka (迦膩色迦), the Venerable Par'sva (婆粟濕縛), and his convert (馬鳴) As'vaghosa, who wrote the "Tai-Seung Kishinron (大乘記信論), or Awakening of Faith in the Mahayana," which Dr. T. Richard pronounced seventeen

* Gautama Buddha died in A. D. 477 according to the latest scholarship.

years ago to be "Asiatic Christianity under Buddhist nomenclature."^{*}

As'vaghosa died A. D. 100, the same year as St. John at Ephesus.

For many reasons the Mahayana has been called, and I venture to think correctly, "Scythic Buddhism"† as opposed to that born on the Ganges under Gautama (瞿曇), or Prince Siddhartha (悉達多), nearly 500 years before.

Hüen-tsang,‡ (the other Chinese monk referred to above) further describes the image of Maitreya, whom he calls "Tséchi-pusa" (Jap. Seishi Bōsatsu, 勢知菩薩, Korean, Sei-chipo-sal), and says that:—

"From the completion of the image one branch of the stream of the Law was directed towards the East."

It is of importance to observe that whilst Kwannon (Kwan' Um 觀音) always occupies the same place in the Buddhist Trinity, usually on the right hand of Amitabha (阿彌陀佛), the Heavenly Father, that on His left is occupied interchangeably by Tai Sei-chi (大勢知) "the Lord of Life over Death (who put an end to transmigration and receives the Soul at death to present it without spot || to Amida), and by Maitreya, (Jap. "Miroku," Korean, Miryōk,) who (according to Eitel's Handbook of Chinese Buddhism," p. 92) is the "Expected Messiah of Buddhists."

In the Faith of this coming Miryōk, tens of thousands of Japanese—from Emperors to peasants—have been laid to rest in the magnificent Forest-cemetery of Koyasan (高野山), on the

* It is surely significant that Yuima, a devout lay man who wrote the *Yuin-kyō*, a commentary on the Daijō (Tai Seung) *Kishinron* (which is the authoritative scripture for the Zen Buddhists), is said by the Japanese to have been "the dear and intimate friend of Sakya Muni."

† The discrepancy of dates is instructive.

‡ From the tradition that in King Kaniska's time Sakya re-appeared on earth, this period is known as "the Sakya Era."

§ See Beal's "Life of H. T." p. 66.

|| Cf. Jude. V. 24.

assurance of their great saint Kobo Daishi (弘法大師, Hong-Pop Tai Sa) that when he returns with Miryōk to earth, their bodies shall return to life and be re-born in the Pure Land—the same Message of comfort with which St. Paul consoled the bereaved Christians at Thessalonica! †

* Kobo Daishi gathered his disciples together, and in soothing tones earnestly said: "At first I thought I should live till I was a century old and convert all the people; but now that you have all grown up there is no need for my life to be prolonged, so I shall enter Kongō-jyō—(the Diamond World)—and leave my physical self here to protect the Faith from injury. But you must not therefore grieve, for though my body will die, my spirit will survive and watch your conduct.

"Therefore, never suffer yourselves to be idle because of my apparent absence. After my death, I shall go to Tushita and serve Maitreya. But I shall re-visit this world in company with Maitreya Bodhisattva and bear witness to those who have believed the Faith; and in the interval my soul will daily come and watch over my disciples."

Three months later Ō Daishi, having purified himself, awaited his decease. His disciples gathered round him and praying earnestly repeated with one voice the Name of Maitreya Bodhisattva.

The description of the last hours of the great Chinese Pilgrim Hüen Tsang—some 150 years before, is very similar.

† Since writing this paper Brightman's "*Liturgies Eastern and Western*" vol. 1, has been more closely studied by me, and in it I find the following noteworthy passages in "the Persian Rite, or Liturgy of the Nestorians," which Kobo Daishi must have heard when at Sianfu.

"The Eternal Son, the Word of the Father, put on Manhood and was revealed in the world for the renewal of all and the salvation of man;

"He perfected the Mystery of the Salvation of our lives by an hallowed death; vanquished Satan and Death, and rose again not suffering. His Resurrection made true the resurrection of the bodies of mankind.

"The Mount of Olives was their appointed place on the Thursday whereon The Way of the Highest was opened for the Ascension. He gave a blessing with His spotless hands to The Twelve (Jap. Jūni), and to all the multitude on the Day of His Ascension.

"An impalpable vehicle of Fire held Him, and the King rode therein in the stead of a chariot of horses.

"The spiritual Ones came down to comfort the troubled heart of The Twelve with voices of joy and re-assurance: 'The Message to you of this Jesus, who is now gone up; thus shall He come at the end, and evening of the world.'"

"He hath opened a Way for our race, and made Peace in the height and in the Depth, and made them rejoice in the Day of His Ascension. He had entered into the divine Holy of Holies to exercise His priesthood for our salvation, and

Tai Scishi, and Maitreya are practically *two Aspects* of the Same Being, in whose respective work or mission lies the chief and essential difference between the Mahayana of the First Century A. D. and the Hinayana taught by Gautama which plunged the Asiatic World into a state of hopeless despair and atheism through its negative teachings as to God, the Soul, and the future Life.

Gautama, however, gave utterance to a very remarkable prophecy, and we must bear in mind that he lived at the same time as several of the great Hebrew prophets who were exiles in Babylonia, with which there was then constant Caravan-communication from India.

Owing to its being found in the "Kum Kang Kiong 金剛經" (ch: vi.) one of the most popular all the Buddhist Sutras, the prediction is called "the Diamond Prophecy."

The "Diamond Sutra" is widely used in China, and also, the Hoke-kyo, or Lotus Gospel, (Saddharma Pundarika) (妙法蓮華經) translated by Kumārajiva (鳩摩羅什) at Sianfu, about A. D. 400.

The Prophecy runs as follows:—

"Gautama said: 'Five hundred years after my death there will come Another Buddha who will found His teaching, not on that of one, two, three, or even of ten thousand Buddhas, but on the Fountain of all the Buddhas.

'When that One comes, listen to Him and you shall receive inestimable blessings!'

'How shall we know Him when He comes?' questioned a disciple.

"Gautama replied: 'His name shall be Maitreya, which being interpreted is Love.'"^{*}

hath sat down on the Seat of His kingdom at the right hand of the Father who sent Him.

"Lo, all the departed lay down in Thine hope that in the glorious Resurrection Thou mightest raise them up in Glory. * * * * After Thy command (O our Lord and God) these glorious, holy, Life-giving, and Divine Mysteries are placed on the Propitiatory Altar until the Coming of our Lord the second time from heaven."

* Cf 1 Ep. John 3: 16; 4: 8: American R.V.

Now, Ladies and Gentlemen, will you reflect for a moment upon the extreme significance of this title?

"Maitreya" is a Sanskrit word. The Chinese translate it as "Mile Fo," and the Japanese by "Miroku"; in Korean Miryök.

But it has the same significance as the Hebrew word "Messiah," of which "Christos," the "Anointed One," is the Greek equivalent, and familiar to us in English as "Christ."

Take, for example, the words of the Samaritan woman (John 4: 25.) "I know that Messiah cometh which is called Christ"—"that great Prophet that should come into the world" (VI. 14); of St. Peter, "Thou art the Christ, the Saviour of the world;" and of St. Jolin Baptist, "Art thou He that should come, or must we look for Another?"

You will at once perceive what a strong Common Bond of Union this fact, once grasped, gives to the Western foreigner in dealing with any of these great Far Eastern Nations.

We do not, perhaps, sufficiently realize that just as Greek was the language universally spoken throughout the Roman Empire, in Europe and North Africa, until supplanted by the Latin—so Syriac was not only the language of Commerce used all over Asia, wherever the Syriac traders went, but also the Ecclesiastical language of the Christian Church east of Antioch, —the Third great Capital of the Roman Empire.

If our Greek Testament tells us that "Christians" were first so called in Antioch, (Acts XI.-26) the Syriac version (as Monsignor Duchesne has pointed out) speaks of the "People of the Messiah"; and everywhere in the Syriac Testament "Meskikha" is used where the Greek gives "Christos."

Near Kioto in Japan there is the village of Uzumasa where there are distinct traces of the Syriac Silk trade^{*} in the 6th and 7th centuries—(if not as early as the second, in the

* "The ubiquitous Syrians had reached Treves in Roman times; the position of the city in the 4th Century ensured their continued presence; the first bishop of Treves was Agritius of Antioch, A. D. 328" (Dalton's "Byzantine Art and Archeology"—P. 91, pub. Oxford, 1911.)

reign of Empress Jingō (神功皇后) and her Prime Minister, Nakatomi of Izumo; and in the third, connected with Prince Achi and immigrants from Korea).

The Chinese characters for Uzumasa (大秦, Tai ts'in, i.e. "Great China," which was the Chinese nickname for the Roman Orient) are the same characters as those used on the Nestorian Stone for Messiah's birthplace.

The venerable temple Kōriuji* was built in A. D. 603 by Hada Kahakatsu, the Provincial Governor, in his park at Uzumasa in order to receive an image—(2 feet 8 inches high)—of Miryōk, which the King of Pak' che (百濟) had sent from Han-yang to the Japanese Crown Prince, Shotoku Taishi, (聖德太子), by the hands of a Pak' che monk.

That image is preserved at Nara as a National Treasure.

The Hada Clan are thought to have been Syriac merchants. They founded the great silk weaving and brocade industry for which Kioto is still renowned.

In the village of Uzumasa there is a deep Well like that of Sychar.† On its ancient parapet the mystic word "Y'sarai" can still be traced in Chinese characters, (井浚) (Chun Choon).

Cakes called Katono Mochi—"Victory over the River"—are made at Uzumasa, marked (大) (Tai), the first character in Uzumasa (Ta-ts'in); and the stamp for them is the property of the Temple. They are eaten at midnight. ‡

The strange name is derived from the Hada ancestor who, when a babe, was washed up near Sakoshi in an earthen ware jar. There is a temple at Sakoshi called "David's Shrine." All Japanese historians agree that it is over 1200 years old. Sakoshi is on the Inland Sea some miles south of Himeji. (Those who desire more information on this subject may refer to Prof. P. Y. Saeki, the lay delegate to the last Pan Anglican Conference from the Nippon Sei Kokwai).

* Note that Kōryūji, near Kioto, is not the same as Hōryūji near Nara. Although built about the same time.

† Cf. Gen. XXIV. with John IV.

‡ Prof. P. Y. Saeki.

To you, Ladies and Gentlemen, who dwell in Korea, it must be a cause for rejoicing that the Japanese propose to open up the famous "Diamond Mountain" in such a way as to make it more accessible to students of the antique.

I have long felt that the name "Diamond Mountain" (Jap. Kongōzan, Korean, Kum Kang San) must be derived from the above cited "Diamond Prophecy" concerning Maitreya, the Coming Messiah of Buddhists.

A point worthy your investigation, is the reason why an immense Cave on that Mountain is named "Kum kang-mun," (金剛門) i.e. "the Diamond Gate"?

It was on the Diamond Throne below the Bodhi (Wisdom) Tree that Buddha was enthroned after He had conquered Mara, the evil one.

The Temples on the Diamond Mountain must be very old for, as early as A. D. 515, some of them are said to have been restored by two monks in the reign of King Po-pheung, (法興王) Pop-Heung Wung, under whose auspices Buddhism became the State Religion of Shilla, the southern kingdom.

From photographs shewn me, I note that in the frescoes of the Diamond Mountain temples, the teachings of the Hoke kyo (法華經) or Lotus Gospel, are illustrated; for that classic—so dear to the hearts of the Far Eastern peoples!—has the same Key-notes as those of the Fourth Gospel, namely: Infinite Light, Immortal Life, and Immeasurable Love; and the frescoes depict that Tower which so strikingly resembles the one described in "The Shepherd," (an allegory written by Hermas at Rome about A. D. 100) as "The Church, or New Jerusalem"; and, also, that Liturgical Tower which was a prominent feature in the rites of the Western Church—notably in the Gallican Liturgy which is said to have been derived from St. John of Ephesus—the contemporary of As'vaghosa, "the man of Gandara"); and Constantine the Great presented to the Lateran Basilica at Rome a golden paten on which was a Tower of purest gold surmounted by a richly jewelled Dove—all together weighing thirty pounds.

The name "Diamond Temple" was carried to Japan. In A. D. 606 Kum-kang-sa was built by the Empress Suiko's (推古天皇) wish by Tori, the grandson of Sumatah (司馬達等) (Sama Taldeung) a Chinese missionary who had introduced Buddhism into Japan from Korea half a century before.

Then we find Kobo Daishi (弘法大師) giving that title to the monastery "Kongō-bujin" which he founded on Mount Koya (高野山) in 816, after his return from Siansu, and at his death looking forward to entering the Kongō-jyo. i.e. Diamond World! (p. 5. n. *).

But, on the whole, Maitreya holds a more prominent position in Korea than in Japan at the present time; although I must confess that I was much struck by the remark of a very average Japanese shopman in Seoul who, when showing me a picture of the Buddhist Trinity, in which Maitreya occupied the central place (usually taken by Amida), volunteered the information:—

"Shāka in India; Miryök in Chosen; Dai Butsu in Japan!" Of course, this is perfectly true, although ordinary lay folks do not put it so clearly or concisely, but the Japanese monks make no secret that all the images, however varied their names, are but different aspects of the One Supreme Being; or, as the East Syriac Office says, "The Godhead is Three Persons but one Essence," and, in the Armenian Liturgy, "the Threefold Personality of God undivided."

There is a fine image of Maitreya in the Residency Garden at Seoul, and an immense one in the Museum which (Dr. Sekino told me) was brought from Kyōng-ju, the capital of Shilla.

I was fortunate enough to obtain two tiny bronze images of Maitreya, excavated in Shilla, which (although so minute) shew very clearly the remarkably long right arm which you will notice in those large images.

I sometimes wonder if this long outstretched Arm be not "the Right Hand and the Holy Arm with which the Saviour-God of Israel got to Himself the Victory?"

In a nunnery close to the late Korean Queen's tomb near Seoul you may see some interesting frescoes depicting the Ferry-

Boat, and contrasting the torments of the lost with the joys of the saved amid the music and dancing of the Celestial Land, in a manner worthy of Dante Alighieri himself.

Above these scenes are five pictures of Maitreya with the Svastika of the Rising Sun on His breast, like Amida's image at Temaji (錢摩寺) (one of the oldest temples in Japan); and it is well to remember that the Svastika is the only cross represented in the Roman Catacomb-frescoes and found alike on the mantle of the Good Shepherd and on the robe of Diogenes the fessor!

Like the Cross, it is the symbol of Immortal Life and of harmony, i.e. At-one-ment.

In Mongolia it is laid upon the breast of the dead and dying.

Several crosses, however, are visible in this nunnery, as well as the Svastika.

In the chief Buddhist temple at Mukden there are some lovely frescoes by a celebrated modern Chinese artist. One represents the radiantly happy Maitreya seated on the waves of the sea and holding a Rosary—(His special emblem), which is peculiar to the Mahayana and not found in Hinayana.

Beside this fresco is one depicting the Descent of the Tower (Saddharma Pundarika sutra c., XI) through the Clouds to earth, with the Gifts suitable for Divine Worship, in a manner so beautiful that it would worthily represent the Vision of St. John in the 21st. chapter of the Revelation of the New Jerusalem, coming down out of Heaven from God, by Whom all tears are wiped away.

Do not forget that Maitreya's heaven is called in Sanskrit "Tushita"—i.e. Mirth, which is the old significance of the Saxon word for Gospel—"a right merry and joyful sound." "Serve Him with mirth," as the Psalmist said, and mirthfulness is a characteristic note in Bunyan's "Pilgrim's Progress," as well as in the Roman Catacomb-frescoes. (The Japanese word for Heaven—Gōku-raku—Korean, Kuk-nak) means, "Infinite Joy"!)

Speaking of Mukden brings one to the interesting point of

THE ROUTE

by which the Mahayana Doctrines of "the Great Way of Salvation" reached Korea—certainly in the Fourth Century, if not earlier—from Gandara. Dr Aurel Stein has proved conclusively that "all the Buddhist Art which reached China, Korea and Japan found its way from Gandara and Graeco-Baktria through Khotan"—the most inaccessible part of Central Asia with which, however, the traffic in Jade (the speciality of that "Jade Kingdom") was carried on by Indian merchants from Gandara and Kashmir and, through Tung-huang, the "Jade Gate" of Western China, to the Imperial Court at Sianfu.*

In the Fourth Century A. D. a so called "Buddhist" monk went from Gandara to Yeh (the modern Chang-te-fu in North China, where he made himself invaluable as a Councillor to the King of Jao (趙王), "Stone Tiger" (石虎), of whose troubled reign Dr. J. Ross has told in his book "Corea." This Buddhosimha, like his contemporaries "the Monks of the West" (see Count Montalembert's splendid History) and, in especial, St. Martin of Tours, was considered a great miracle worker. By his gentle teachings and character Buddhosimha certainly exercised a miraculous influence over the wild Hun soldiers of his time and deserved the title of "Wonder-worker."

Presently a young Chinese monk from Che-Kiang in S. China arrived at Yeh, whose enthusiastic nature so won the heart of the Gandara monk that he taught him the precious doctrines of the Mahayana literature, and Do-an thenceforth became an ardent translator.

Filled with admiration for Buddhosimha, the youthful Do-an became ambitious of imitating him in his useful career as "Sleeve-Adviser" to a Monarch, and an upholder of Righteous Government, Law, and Order in those terribly lawless times. After the appalling siege of Yeh—when the citizens were forced by famine to kill and eat each other—Do-an sent two of his

* (See Stein's "Sind-buried Khotan"; "Ruins of Desert Cathay").

disciples into the distant West of China (Szechuan) and going himself south reached Sianfu on the Yellow River, the ancient capital of China, which, founded before B.C. 1100, was the goal of all the great Caravan routes in Asia from time immemorial.

Here, Do-an (or "Tao-an of Wei," as he is sometimes called) won the regard of the Emperor Fu-Kien (that very remarkable Tibetan chieftain who had succeeded in unifying and uniting the 62 contending tribes of China under his own rule)—and became a great influence for good at the Court of Sianfu. Whilst living at Yeh, Do-an had long endeavoured by means of correspondence with the renowned scholar Kumarajiva of Kuché (龜茲), one of the "Four Garrisons" in Tokharia, to make a worthy translation of the Saddharma Pundarika (Jap. Hoké-kyo) into Chinese, and on reaching Sianfu he persuaded the Emperor Fu-Kien to send for Kumarajiva to accomplish this important work. Unfortunately, such were the difficulties of the road, hostile armies, etc. etc. that Kumarajiva did not reach Sianfu till long years after both Do-an and Fu-Kien had died—but when he came he produced the finest translation that has ever been made of this wonderful Sanskrit Scripture—from which we have now an English translation pronounced by Dr. Iyan Takakusu of Tokyo, to be "not only an accurate translation, but to have preserved the very essence of Kumarajiva's original." This translation (published in "The New Testament of Higher Buddhism," by Dr. T. Richard), is well worth your study, as the "Hoké-kyo" (Saddharma Pundarika Sutra), and As'vaghosa's "Tai Seung Kishinron" (The Awakening of Faith in the Mahayana) are among the Five Sacred books to be found on the lecterns in most Korean temples, and are standard works among the Mahayana Buddhists.

In two other directions Do-an's efforts were more immediately successful. In South China one of his disciples, named E-on, founded the "White Lotus Guild" in A.D. 370—whose teachings of the Immortal Life and of Kwan-un (the counterpart in Her Offices of our Holy Spirit), are so remarkably "Christian," and which developed into "the Mount Tien-Tai

School" in China, and later (through Dengyo Daishi) spread into Japan, where it is called "Tendai-shu," (Chun-tai-chong, 天台宗) whose headquarters are on Mount Hiyé, near Kioto).

Do-an was also able to persuade the Emperor Fu-Kien—whose authority had just been acknowledged by the three distant Han Kingdoms, (viz. Shillagi, Koku-ryu, and Pak'ché) despatching "Gifts," i.e. tribute, to the Court at Sianfu—to send a celebrated monk named (應道) (Jun-Do)—sig. "to follow the Way"—with images and sutras to Pingyang (Heijō). This was in the year A.D. 372.

Now this monk must have travelled by what is called "the Peking Road," leaving China by Shan-hai-kwan (山海關—"The Gate of North China")—where the Great Wall runs into the Gulf of Pechili—round by Mukden and Liao, through the Fung Hwang Shan Pass, across the frozen Yalu river to Wiju, and thence to the capital of Koku-ryu, at whose Gate all such important personages who came in the train of the Envoys were received by the High Dignitaries of State.

Jun-do, we are told, was welcomed on his arrival at Pingyang by the King, who placed the Crown Prince under his tutelage; and within three years schools were founded and two monasteries built, one of which was called I-bul-lan (伊普蘭) Ephraim.

Strange as this may sound, Dr. Anesaki of Tokyo says that the Chinese characters cannot be read otherwise!

Thenceforward Ping-yang became the head-centre of the Mahayana Propaganda.

The Crown Prince, who succeeded his father on the throne, became an enthusiastic Mahayanist.

Jun-do died in 379 and six years later, A.D. 385, the King of Pak'ché sent a request to the Chinese Emperor for Teachers of "the Good Law," and in response Marananda (摩羅難陀) came to Han-yang (Seoul—Keijo), and was reverently received by the King in his palace. Temples were built and convents established in which women as well as men became scholastics.

At this very time, viz: the last quarter of the Fourth Century, the position held by Milan in Christendom was (according to Monsignor Duchesne, the greatest of modern Church Historians), far more important and influential than that of Rome itself, and its great bishop, St. Ambrose, was consulted by Churches so far distant from Milan as Mesopotamia and Egypt.

Now St. Ambrose stated authoritatively that Muséus, the bishop of Adule (a port on the Red Sea), having evangelized in Southern India went on to China, which he traversed everywhere, and then returned by the Central Asian route to the Indus valley, and at Patala re-embarked for his Abyssinian diocese.

The results of this Black Bishop's travels and observations is apparent shortly afterwards in the consecration of a Metropolitan for China, in A.D. 411, which implies that there were at least six bishops under him—a striking proof of the flourishing condition of Christianity at that time in the Chinese Empire, that is to say, quite 200 years before Alopen and his 70 Nestorian monks were sent by the Patriarch of Ephraim to the great T'ang emperor Tai Tsung (太宗) at Sianfu, A.D. 636.

Adule was a great centre of government, of faith, and of merchandize. To it came the Incense trade and spices in large quantities from Equatorial East Africa and Arabia Felix.

Now about the year A.D. 422, (King Nul-ji's (訥祗王) reign was 417-458) both the Mahayana and Incense reached Shilla, the third Han Kingdom, in S. Korea, but independently of each other and in a very interesting way.

In the reign of King Nulki (No-ki) 訥祗 a black monk named (墨胡子) Muk-ho cha (black seed, or Negro, Kokuhoshi Mailutzu, his Japanese name) came to Shilla from Pin-yang, Northern Korea—and hired himself as a plowman to a farmer in order that he might teach "the Great Way doctrines," for he was said to be a messenger of Julai, Tathagata, or Nyotai 如來.

This, to my mind, proves him to be akin at least in

spirit to the Syrian or "Nestorian monks" (as they were called after the Council of Ephesus A. D. 431), of whom we read that even bishops took service as camel drivers etc. or travelled about in ox wagons with the wandering Tartar tribes with the same inspiring object.*

Muk-ho-cha's singular colour, from which he derived his name, was doubtless against him and his life being endangered his Korean master, Mo-rei (毛禮) hid him in a cave in Il-sun-kun (一善郡).

I need hardly remind you, Ladies and Gentlemen, of the words which instinctively rose to my own lips when I beheld this very Cave:—

"By faith they went about in sheepskins and goatskins, wandering in deserts, in mountains, and in caves and the holes of the earth—of whom the world was not worthy!"

As one of my chief objects in visiting Korea this spring was to find this Cave, you can picture my delight one day when, having vainly tried at Fusan to get any light from Koreans,

* And, as the stone-tablet preserved in the monastery describes Kokuhoshi when in contemplation—in his leisure hours between minding the cows and the plough—as wearing a scarlet cap 紅冠, a kesa 袈裟, and holding a "Pulsa" 拂子 i. e., a rod with long white hair, used to sweep away all evils, (literally a flabellum) in his hand, this makes it doubly clear that he was indeed one of that holy band.

Moreover Light-rays were emitted from his body and illuminated his room and the garden outside. Heaven and Earth became bright and brilliant; e.g., Kokuhoshi belonged to "the Luminous Religion" described on the Nestorian Stone, A. D. 781.

Although mid-winter, irises, tuberoses, wistaria, and a Peach tree which bore five different coloured flowers blossomed, despite the deep snow.

My readers will recall the Glastonbury Thorn which flowers at Christmas and which is said to have been the staff planted by St. Joseph Arimathea on arriving at Avalon in Britain.

Now in the great Chinese Epic, or Religious Allegory, by Ch'in Ch'ang Ch'an, viz. "Travels to the Western Heaven in search of the Good Law" (recently translated by Dr. T. Richard,) which exhibits strong Nestorian influences, the Peach is the beautiful fruit which makes man immortal.

The five colours are the Temple-colours, i. e. those of the Rainbow-covenant, and compose the plumage of the mysterious Phoenix-bird, in Early Christianity the indubitable emblem of the Resurrection unto Immortal Life.

Japanese, or foreigners upon the whereabouts of "Il-sun-kun in Shilla," I was once more telling the story of Muk-ho-cha and the Incense and repeating my inquiry about the Cave in Il-sun-kun to my guide, the kindly and scholarly Dr. Y. Ishimaru of Kyōng-ju—and he exclaimed "You are now on your way to it!" It seemed too good to be true that the Butsu Monastery to which we were going with its Cave temple (recommended to me by Prof. Starr of Chicago and Dr. Sekino of



Tokio on account of its statuary, should actually be the same as the old homestead of the farmer Mo-rei, near which was the hiding place of the Black Monk from whence he was summoned to the palace at Kyōng-ju, 10 miles away, when an Envoy from China arrived at the Court of Shilla with a gift of a strange new substance of which no one knew its name save this Muk-ho-cha, who was discovered through one of the Heralds sent through the length and breadth of the land to discover its use. Being questioned, Muk-ho-cha replied that it was "indeed a very mysterious substance which, when set alight, yielded such fragrance as was meet to offer to the holy Gods, and that no prayer offered with it remained unanswered."

As the King's daughter was then suffering from a disease which baffled the physicians, the monk was bidden to experiment with this opportune Gift, called Mok-il 擘日. Muk-ho-cha therefore prostrated himself for seven days in prayer, offered incense, and the Princess recovered. (Note that "Life-restoring Incense" is mentioned on the Nestorian Stone).

He then preached "the Three Treasures" to the Court, namely, Buddha, His Law, and the Church, and by his advice King Nōki (Nul-ji) sent to China for artists to illustrate the Doctrines; and for 40 years these artists were engaged in making the circular crypt-chapel in the mountain-cave which looks across a sea of mountains towards Izumo Taisha beyond the Japan Sea, and in carving the superb images therein which are so distinctly of the well known "Gandara" i.e. Hellenistic-Indian type of the First Century of our Era.

In the centre of the Cave is the indescribably beautiful image of Shāka Nyorai gazing eastwards towards the Sunrise, like the Great Sphinx in Egypt. It is carved in two kinds of stone, has the triple ring round the neck which distinguishes the early images of Buddha, and its rosy lips give an almost startling appearance of life as, creeping through the brushwood, one suddenly and unexpectedly bursts upon it—a wondrous Vision of unearthly Peace and Beauty!

According to Dr. F. Starr, although this image is only 11

feet high it is the model which suggested the colossal Dai Butsu at Nara and Kamakura. Behind the Buddha is an image of Eleven-faced Kwannon carved in relief, but it is invisible from the front.

The Cave was formerly entered from above and the Crypt reached by a staircase which, although so recently described by Dr. Starr, has now disappeared.*

Its cryptic character puts it into relationship with the Underground churches and basilicas found everywhere in southern and western Europe, and even at Enriakuji on Hiyezan, chief temple of the Tendai-sect in Japan; but as this feature is specially treated in my book "*World-Healers*," I will not enlarge upon it.

The chapel is circular, and its vaulted roof measures 20 feet across. It is lined with blocks of stone, on which are carved 15 large figures in relief, and above these is a tier of niches which hold smaller images—one specially beautiful is a sleeping figure.

The Heavenly Kings outside the Cave are magnificent examples of transcendent Spiritual Power, which tramples even demons under foot. They are, I think, best described in the words of an anthem in "*The East Syrian Daily Offices*."

"Blessed is Messiah (Maitreya? Miryōk?) who clothed His Twelve with strong armour, and they went forth to the Four Quarters and preached in the world His Doctrine.

"And they destroyed the power of the Enemy by the sword of the Spirit—the Power which descended to the contest and gave the Martyr the Victory."

Inside the crypt, to the left and right of the door-way as one enters, stand two noble figures of dignified women, the first of whom has a baptismal flagon, and the second, holding a

* On reaching Seoul, I had the privilege of laying these facts and the ruined condition of this Wonderful Cave, before His Excellency the Governor General and other high officials, and of urging upon them the importance of conserving this unique World-round Treasure, and I have since had the pleasure of hearing that this glorious Cave is now being repaired, and its characteristic Art preserved at the National Expense. (August 1913.)

flabellum, stands just behind a majestic, queenly Woman who, wearing a Crown, is presenting a Cup* to a reverent worshipper. Her circular nimbus typifies the illuminant power of the Light.

A male figure offers incense.

Now Incense, the Chalice, and Flabellum are all sacramental in character, and used in the Catholic Church from the earliest centuries, whilst amongst the Hebrews incense was of atoning efficacy. (Cf. Numbers 16—46=48.) The flabellum—(specially explained in some of the Eastern rites as “used to preserve the Oblations from the little flying creatures,” and to cool and refresh the celebrant, had its origin in the Eastern Church. It is still used at St. Peter’s in the great Easter Ceremonies at Rome; and it is also a distinguishing emblem in the hands of the Red-robed Dharma, (called “Tamo” in China), who is represented in Szchuan with a Latin cross on his breast, and a sandal in his hand, as he emerges in a shroud from his tomb.†

In the Liturgy of the Syrian Jacobites—(who claim descent from St. James)—the Deacon and the Clerk say :

“My brethren, receive the Body of the Son,” cries the Church; “drink His Blood with faith and sing praise. This is the Cup which our Lord mixed on the wood of the Cross. Draw nigh, ye mortals, drink of it for pardon of offences. Hallelujah! And to Him be praise, of whom His flock drinks and wins purity;” whilst in the Persian, i.e. Nestorian rite the Liturgy composed by Mar Adai and Mar Mari, “the blessed Apostles who made disciples of the East,” the people say :—

“My brethren receive the Body of the Son,” saith the Church; “and drink His Cup in faith in the * * * * precious

* But this Cup (according to leading Buddhist Scholars—Japanese—10 whom I showed the photograph) is unknown in Buddhism.

Its connection with the Kingdom of Messiah is evident from Mark 14 23 25; 1 Corinthians. 11: 25, 25.

† There is no Resurrection in Hinayana.

Blood for the pardon of offences, the spiritual feast for Everlasting Life.”

The figure symbolizing the Christian Church wears the Crown, and holds in one hand the Chalice the pledge of communion with her Lord.”*

And in the second century epitaph composed by the Phrygian bishop, Avercius, he speaks of the people he had met at Rome “with the gleaming Seal” (i.e. Baptism). “I saw also the plains of Syria and all cities, Nisibis beyond the Euphrates. Everywhere I found fellow believers. Everywhere was Faith my guide, and gave me everywhere the Ichthus (Fish) from the Spring, the Great, the Pure, which the spotless Virgin caught and ever puts before the friends to eat. She has also delicious wine, and She offers wine mixed with water together with Bread.”

Both the feminine figures at the entrance to the Cave have Boat-shaped halos, and it is as well to remind ourselves that as the Early Christian symbol was “a Ship—Heaven bound—flying before the wind,” and that the “*Apostolic Constitutions*” advised that the Churches be built as a Temple-ship, the Ship of Souls, so the Mahayana is “the great Chariot of Salvation”—“the school of the Great Boat.” Each of these figures has also a distinct Cross † on the fore-front of her helmet, (a Mitre?)

Ladies and Gentlemen: permit me to say that I believe—in common with others to whom I have submitted the photographs—that the most remarkable evidence of all, concerning the existence and influence of Early Christianity in Korea, is afforded by the discovery of these Sacramental Objects which are undeniably Christian.

* “The Church is represented as a woman, ‘the Spouse of Christ,’ even in the earliest ages. Behind her is often a figure of the Jewish Church. Hulme’s “*Symbolism in Art*,” p. 123.

In the *Shepherd of Hermas*, an allegory written at Rome cir. A.D. 100, the figure of an Aged Woman symbolizes alternately “the Church, or New Jerusalem” and “the Holy Spirit.”

† Of the same form as that found on the cover of the Book of the Gospels in the Eastern Church.

For example, the glorious Figure of the Woman with the Cup may be allied with the tradition of the Holy Grail—Buddha's Bowl—with which the Yucthi king, Kanishka of Mahayana celebrity, is connected,—as well as with St. Joseph of Arimathea at Glastonbury.

No such figures are found—so far—in Japanese Art; the flabellum is, however, a speciality of the Zen sect and was imported from China.*

Far be it from me to dogmatize on a subject which as yet has been so little explored, but I would beg you to examine for yourselves such a simple handbook of Monuments of the Early Church as Mr. Walter Lowrie's *Christian Art and Archeology*" (pub. Macmillan, 1906) which explains so clearly about the Byzantine Churches, from the Fourth Century onwards to the time of the Crusades, and their influence upon the West, and I think you will then allow that the following facts gleaned from his pages are well worth a thoughtful consideration and comparison with the Cave at Il-sun-kun in Shilla.

"The same symbolism was current throughout the Church. The great Basilicas which Constantine and other later Emperors built, were in thorough keeping with the Early Traditions, and they were repeated everywhere throughout the Christian world.

"The Churches of the Holy Sepulchre ('Resurrection' Anastasis) at Jerusalem and of the 'Ascension' on the Mount of Olives, were round structures, with the roof partly, or wholly open to the sky, of the central room."

(Please look at the picture of the Shilla cave, (p. 17) and also call to mind that the holiest part in the Anastasis at Jerusalem was the *Cave*, and the *opened roof* was one of the most significant characteristics in both churches).

Again, "the Basilica attached to the Anastasis had its entrance towards the East, as also the Lateran at Rome and the basilica at Antioch built by Constantine, and the great basilica

* See my *World Healers*, vol. 1, pp. 85, 86 etc.; also Dr. Legge's *Travels of Fa-Hien* p. 34 and note 2.

at Tyre which had its entrance door specially constructed to admit the rays of the Rising Sun."

St. Athanasius, the Primate of Egypt, who was the correspondent of St. Ambrose at Milan and St. Basil the Great of Cesarea) regarded it as "an Apostolic ordinance that the Churches must face the East."

Marvellous is the Archway supported by two pillars at the entrance to the Cave of Il-sun-kun, and he who is favoured to watch the Sun rising above the far off mountains of Japan from that spot is indeed to be envied!

Dr. Starr in his enthusiasm slept two nights in that Cave, but this would be impossible for most people, and it is worth enquiring whether accommodation could be had at the old monastery (Pul-kuk-sa*) (佛國寺) 3,000 feet below, which was first built in A.D. 528 by the Shiragi king Hō Kōō, 1358 years ago, as the 10 mile kuruma ride to and fro the excellent Japanese inn at Kyōng-ju leaves far too little time on the mountain top, and the long two miles' climb up and down in one day (in addition) is pretty fatiguing even in a palanquin, which the bearers are inclined to drop *half way* leaving one to walk the rest!

Ere leaving the Cave of Il-sun-kun one must note the arrangement of images in tiers, the upper one being cut in niches, as it is the self same as that that in the Lama temple at Mukden, and in the apse of the basilica of Sta. Sofia "the Holy Wisdom," at Constantinople (founded by Constantine and re-built by Justinian, but now a Muslim Mosque); and we must not forget that Abbé Huc and other Catholic Fathers found that the Lamaism of Tibet contained "all the germs of the Catholic Faith—only needing development."

As an instance proving this, I may be pardoned for mentioning an immensely interesting discovery which I made in the Lama temple at Mukden, because I am convinced that it is the missing link between Mahayana Buddhism and Syriac Christianity.

* Bukkokuji (佛國寺) in Japanese, see p. 26 n. *

Over each of the Three Figures of the Buddhist Trinity—described by the monks in-charge to me as "Fo, Kwan-um and Miryök"—are the outstretched Wings of the Divine Presence, and on a table below them is the Tower, and a baptismal flagon, viz. a tea-pot containing the holy water, "Amrita," and a Peacock's feather wherewith to sprinkle the worshippers.*

The wings of the Divine Sun arc, as you are aware, a well known emblem in the old heathen temples of Assyria. They were adopted by the Syrian Christians of St. Thomas, who adapted them to the Higher Development of the old-world Faith, as may be seen to-day on the façades of their "Churches of the Messiah" in Southern India. (Cf. Malachi IV.)

I think that we cannot over-estimate the importance of this discovery, and that further enquiries should be made by those of us who have friends in North China and Mongolia as to the Lama temples in their neighborhood.

In researches like these no symbol is too insignificant to note, even though it stands alone, and, for the moment, we ourselves may not quite grasp its import.

But there is now such a vast mass of Evidence that it is quite easy to relegate each discovery to its right place. Naturally *dates* and *localities* are most important to procure, wherever possible.

Returning once more to Pul-kuk-sa (佛國寺) in Shilla, it seems to have been one of the nine monastic-universities founded in A. D. 528 after the conversion of King Pop-heung (法興王 Hō-kō-ō) and all his subjects three years earlier.

There are some very interesting Pagodas here; and in the Worship Hall there is a large *white* image of Him whom the Japanese Shingon monks worship as "Kongō Dainichi," i.e. the Great Sun Buddha of the *Diamond World of Reality*. Diamond being indestructible in quality, invulnerable, and its colour purest white, it is the symbol of Light, and in *Christian* art white is the colour used for the Robes of our Lord both at

* For details see "World-Healers." Vol. 1. pp. 27, 147, 163.

His Transfiguration (according to the Gospels) and after His Resurrection. (Cf. also Rev. 7. 13-15.)

Kongō Dainichi is recognisable by the sign "Fudo's sword" which He makes with His fore-finger, very much like that of the Cross, and with the same object, viz. to dispel evil influences by the Sign of Life.

On the High Altar stands the Buddhist Trinity and on each side a white figure which represents respectively Kasyapa (who is said to have been originally a disciple of Gautama Buddha cir. B. C. 500, but re-born as a Brahman in Central India, in the First Century A. D.) and Anan, the cousin and youngest disciple of Shaka, who wrote the Sutras with his own blood from memory.

Having been so close a companion of the Buddha "he heard much and loved much," and so was specially qualified for this labour of love.

Both these monks played an important part in the first Mahayanist Council. Kasyapa is styled "the President of the Assembly." In response to the invitation sent by the Envoys from the Court of Lo-yang, in consequence of the Emperor Ming-ti's dream A. D. 61., they took the Mahayana doctrines and Images to China.

These two figures of Ananda and Kasyapa were found frequently by Dr. Edkins in Chinese temples beside the Buddha. In Japan they are mostly found in the Zen Temples, which sect is one of those most in harmony with Early Christianity.

Few things impressed me more than the attitude of Anan as he stands near his Master with reverently folded hands and a look of inexpressible love and adoration on his face.* His immensely long sleeves resemble those of the earliest Christian chasubles.

In a side-chapel the Holy Trinity and the Sixteen Rakan (Apostles), grouped 8 on either side, are impressively white,

* At the Zen temple of Nansenji, Kioto, I observed this same figure whose robe is adorned with Phoenixes, White Herons, and a border of the Greek Key pattern.

(like the so-called "White Buddha" off the Peking Pass near Seoul, but which, according to the Chinese inscription above, is really Kwannon-sama.)

Over the entrance door inside the main hall I noted White Herons, the emblem of the Immortal Life which is so familiar in the early Yamato temples in Japan—i.e. A. D. 600—and which (found also in the Roman Catacombs and in the Christian Cemetery at Antioch in Egypt)—was the name given to the first Christian monastery in Scotland, by St. Ninian, the Apostle to the Picts, about A. D. 397.

Some 20 years after Mukhoja (墨胡子) Kokuho's arrival, the Korean farmer Mo-rei (毛禮) welcomed another monk named A-do (阿道) (Jap. Ō tao). Note the recurrence of the word "Way" in so many of these monks' names, with three disciples into his house.

In A. D. 525 Shilla accepted Buddhism. The King's name, Fo-seng, (法興王) (r) Popheung) is said to mean "the Kingdom of Fo-rouser," owing to his great interest in the Mahayana.

Now Gandara was known to the later Mongols as "the Kingdom of Fo"—the Chinese name for Buddha which signifies "NOT MAN," (Pūl (佛) in Korean, and "Butsu" in Japanese.)

But there is still another link with Gandara which merits your earnest researches in the old Korean histories.

Dr. Beazley (Dawn of Modern Geography, Vol. I. pp. 494, 499) mentions a curious tradition of five devoted Buddhist monks who in A. D. 459, came from "Ki-pin" (罽賓) (i.e. Kapisa, Kabul, Gandara—the modern "Afghanistan") down the river Indus and by sea to "The Land of the Fusang" (扶桑) or Paper-mulberry tree, and dispersed the Holy Images and taught the Faith throughout the land.

* A. D. 528 Bukkolaji, and other monasteries were founded, and Buddhism of the Mahayana type became the state religion of Shiragi—most probably due to the strong missionary influence of the Emperor Wu-ti (Liang dynasty), who was then ruling at Nanking.

From Fusan, I visited what a Japanese who is deeply interested in old Temples had long since told me was "the ancient, largest and most worth visiting in all Korea,"—Tsu-do-ji or Tong-do-sa. If I remember correctly, this monastery once contained 21 smaller temples, and had nine towers and four gates. It is the annual goal of tens of thousands of Pilgrims to this day.

For situation it is remarkably beautiful—nestling in a forest, at the foot of a lofty mountain, beside a river whose loveliness reminds one of the "River of 50 Bells coming down from the Sky in the quiet secluded pleasant land of Ise," whence that "Divine Wind" blew which destroyed alike the Tartar Armada of Kublā Khan and the mighty Russian fleet off Tushima in recent years.

Through a beautiful avenue of trees—running for some two miles beside this River—one reaches the Tai Mun, which impresses one by the richness and bizarre character of its Korean colouring (if one may so say) of barbaric splendour compared with that of Japan.

The first thing to note was the number of Cross-forms on this great Gateway which like the Rood-Screen in Christendom symbolizes the Gate of Death through which the Heavenly Life is reached—"Mors janua vitae."

Passing through the Tai Mun one is amazed by an immense fresco of the Ship of Souls which covers the outside wall of the first building on the right.

You will doubtless remember, Ladies and Gentlemen, that on the Nestorian Stone erected A. D. 781 by the Syriac Missionaries at Sianfu—which gives a synopsis of the Old and New Testament teachings,—the Great God Aloha is said to have "divided His body" (fen-shen, 分身) is a Buddhist term) and sent Meshikha (Maitreya, Miroku, Miryōk), to be born of a Pure Virgin in Ta-tsin (大秦); who, when He had finished His work upon earth and destroyed the dwellings of Darkness ("Naraka," also a Buddhist expression for Hades, or "the Prison house"), launched the Ship of Great Mercy by which all

men might ascend to the Bright Palace of many mansions. This idea of a Temple-Ship, or "Ship of Souls, was carried out in the Early Church buildings by instructions clearly set out in the "Apostolic Constitutions"; and in the Syriac Offices we find—"Mine eyes have seen nought like the Ship—which bare prophets and guided Apostles, which bare martyrs and confessors and went to Eden."

Now in the Mahayana, this Ship—bound for the Sinless Land (極樂) (Jap. "Gōkuraku) is shewn in Chinese, Japanese and doubtless, also, in Korean pictures with Amida as its Captain, and Kwanon as the Pilot—a feminine figure, as the Syriac Gospel according to St. John describes the Holy Spirit—in Our Lord's own words; "When she, the Spirit of Truth is come She will guide you into all Truth." (As you know, in the Greek version the masculine gender is used.)

In the Worship Hall of Tsudoji, or Tong-to-san, is a unique object (at least, not known in Japanese temples and therefore may prove a fruitful object for research in Korea) namely, an Empty Chair on the top of the High Altar, on which (so the Abbot told us) when Buddha descends at service-time He sits.

There is no difficulty in associating this idea with the belief of the Catholic Church; and in the temple grounds outside there is a large White Buddha about which nothing is known save that one morning, long long ago, it rose out of the ground where it now stands.

(Similar traditions should be hunted up elsewhere in Korea and collected together for comparison with the WHITE CHRIST, worshipped by the Huns who over-ran Europe.)

Being the Festival of Buddha's Death we were fortunate to see a most interesting and worshipful ceremony in this remote temple. About seven or eight monks, after tying white paper bandages over their mouths, (as in old Israel the Lepers were made to cover their lips and cry "Unclean! Unclean*!") and as in Japan the servants of Mikado do when waiting upon His Majesty, and the Shinto

* Cf. Lev. XIII 45 and Isaiah VI 5.

Priests also when making the Daily Offerings) pass the innumerable dishes of every kind of offering—fruit, cakes, vegetables—with the deepest reverence from hand to hand the length of the Great Worship Hall until they finally reach the Abbot himself who most humbly and devoutly offers them, one by one, to the Invisible Being enthroned on the Chair,* whilst Incense is also burnt.

I never was at a more reverential service—the Hall was crowded with Monks and Pilgrim Nuns who all seemed a very kindly friendly people.

After the Mass, mats were spread in a large court-yard, and the low tables brought at which the congregation sat down and feasted on the offerings—in the old Levitical style—in solemn silence.

There is a seminary at Tong-do-sa, and the young monks were a pleasing bright looking set of boys. A Japanese teacher as well as a Christian Korean is employed, both intelligent men.

The Abbot was exceedingly kind and hospitable—in striking contrast to the conduct of the kuruma runners, who made the long journey a penitence by their constant wrangling, and refusal to stir—every few miles—unless the fare agreed on was increased more and more, and finally one absconded with the baggage pony, so but for the Abbot, who came to the rescue and lent his own horse, we should have been in poor plight indeed for the return—a long day's journey—for the Korean inns *en route* were impossible to enter.

Under the late Dynasty Buddhism was all but crushed out of existence in Korea, and the monks degraded below the butcher class in rank. It is, therefore, not fair to judge by the present debased condition of the remnant—some 10,000 monks—of the original Mahayana Faith which, when at the zenith of its enthusiasm and purity, raised "the Three Han' Kingdoms to such a marvellous height of Education, Art, and Civilisation that

* See picture of "the Chair of Moses" in the synagogue at Kaifengfu on the Yellow River, p. 9. "Chinese Jews," by Marcus N. Adler. 1900.

their influence extended into Manchuria, and, crossing "the Eastern Sea," reached Japan.

As the Emerald Isle in the Far West was regarded by all Christendom as the chief centre of Knowledge and Piety—from the fifth to the eighth century, so Count Montalembert's description of Ireland, under the beneficent rule of the great Monastic Orders may be applied to the conditions dominant in Chosen, the Land of Morning Calm, during an even earlier period:—

"From the moment that this Green Erin, situated at the extremity of the known world, saw the Sun of Faith rise upon her, she vowed herself to it with an ardent and tender devotion which became the very life of this Missionary Nation;—for we find the Korean Kings imbued with the like enthusiasm and recommending the Doctrines of "the Wonderful Law" (i.e. Mahayana) to the Sovereigns of the neighbouring countries in the Extreme East.*

It is far from impossible that the zeal with which the natives have embraced Christianity since Korea was opened to the world in modern days is not a proof of some latent spiritual life in which the germs of the Ancient Faith survive (although for centuries dormant), and are therefore responsive to a quickening touch.

For example: three hundred and fifty years or more ago, when St. Francis Xavier visited Yamaguchi, (near Shimonoseki) in Japan, he announced that he had come "to give a fresh Interpretation to the Law of Buddha, and to develop it." The Daimyo of Nagato gave him a large disused Buddhist Monastery whose Pagoda in the title-deed (still extant) bears the significant name of Dai-do-ji, i.e. "Great Way Temple."

In a few months 500 Japanese were converted, whose numbers increased ere long to 6000, and these were soon after dispersed (through the great fire which wiped out Yamaguchi) to other parts of Japan.

* In A. D. 552. The King of Pak'che sent the images of the Holy Three to the Japanese Mikado in a *Mikoshi*, which resembles the Hebrew Ark of the Covenant. It is preserved at Zenkōji, in the Temple of Nyorai.

You will surely have noted, Ladies and Gentlemen, how this word "Way" pervades the Mahayana history, just as in the Acts of the Apostles we read of the first Christians—"Messiah's people"—as "the men and women of The Way."

In primitive "Hina" Buddhism there were no temples, but the new expansive life in the Mahayana found its expression amongst the Indo-Scyths in magnificent pagodas, temples, images, and frescoes like those existing to-day, albeit in ruined condition, in Korea and Japan. Similarly in Europe the spiritual life and love of the converts to Christianity found their expression in glorious Abbeys and matchless Cathedrals.

In Korea some 2,000 Buddhist monasteries survive, of which about 30 are officially recognized as head temples; e.g. Myo-yang on Diamond Mountain and Chon-teung (傳燈) on an island near Chemulpo.

It is much to be hoped that under the protection of the present enlightened rule, the religious life in these monasteries will be developed, and the efforts of H. E. the Governor General to preserve the original types of the ancient Sutras and commentaries lying in the temples of Korea, (many of which are non-existent in Japan) be crowned with success, ably seconded, as those efforts are, by Dr. Watanabe, the Buddhist expert in the Home Department at Seoul.

Scholars say that the conclusive Link between Early Christianity and the Mahayana, will eventually be found in Nepal whence so many of the Sutras have recently gone for translation to Oxford, (which will soon possess the richest collection of Sanskrit literature in the world), and in Siam.

Ere closing, may I briefly describe to you, Ladies and Gentlemen, two Mandaras (pictorial allegories) whose gorgeous colouring proclaims them at once to be akin to the Korean?

The first was brought to my notice by a foreigner who (whilst confessing his total ignorance of Buddhism) drew my attention to this picture because of "the strongly marked HEBREW cast of countenance of the principal figure, whom a Korean had insisted was 'a Mountain God.'"

To those acquainted with Dharma's pictures in Japan this resembles Dharmā—or (as he is called in China) Tamō, who, I venture to think, is no other than Saint Thomas, "the Apostle of the Hindus and Chinese," according to the Malabar Breviary.

Dharma clad in a crimson Kēsa, (袈裟) on which are Dragons, a blue bordered vesture embroidered with the Lotus,* and an emerald green robe embroidered with White Herons (green being the ritual colour denoting the Spring-time or Resurrection, and crimson that of suffering *i.e.* Martyrdom), is seated on a Lion—not the curious mythical creature known as "Chinese or Korean lion" (which is actually a Tiger), but the veritable Lion of the tribe of Judah.†

Beside Dharma is a Vine, richly loaded with purple grapes,—the indisputable Christian symbol of Christ and His Church, called in the East Syriac Offices "the Vineyard of the Gospel"; and in the Liturgy of the Coptic Jacobites: "This Vine which Thou hast planted."

On his other side is a Rose which is repeated at the foot of the picture together with a Plum, the Far Eastern type of indomitable Courage which defies the storms and snows of Adversity. Both Rose and Vine are also the respective symbols of the tribe of Judah, and of the Hebrew Nation—as the Psalmist says: "Thou hast brought a Vine out of Egypt," and the Prophet:—"I looked for grapes and it brought forth wild grapes."

Above the Sage's head is a Matsū Pine, a Japanese symbol of the Eternal Life, and on its branches clusters of

* The Ritual colours of Mahāyāna are the same as those used in the Christian Church which were derived from the Ritual of Israel in Tabernacle and Temple.

As is well known, St. John wore the High Priestly mitre with the plate inscribed "Holiness unto the Lord" when officiating at Ephesus.

St. Thomas, like St. John, is said to have ruled over Seven Churches which he founded in "India."

Taking all these facts into consideration, I venture to think we have strong grounds for thus identifying St. Thomas in his priestly robes. Cf. Ex. 28:31; 39:1, 21.

† Concerning Shiloh and this Lion, cf. Jacob's prophecy, Gen. 49:9-10; Rev. 5:5.

mistletoe, (a common feature in Japan on the Pine tree, but I never saw elsewhere such masses of mistletoe as at the Ming Tombs at Mukden).

Like the Hermits of old, Dharma's nails are "like the claws of birds," *i.e.* typical Chinese nails, shewing that he must have adapted himself to the customs of the Nations through which he passed when, as the Malabar Liturgy says: "By St. Thomas the Kingdom of Heaven took wings and extended itself to China."

But the most notable point in this picture is the Priceless Pearl—(Jap. tama) which Dharma holds in his hands whilst evidently explaining its mysteries; for the beautiful "Hymn of the Pearl" (which lay hid in the tail of a Dragon who must be "Charmed by the sound of the Triple Name") is a Second Century hymn, said to be "sung by Judas Thomas when he was in prison in the country of the Indies" *i.e.* when imprisoned by Gondoforus, the brother and predecessor of King Kanishka, whom he converted later.

(For details of the Legend of St. Thomas which comes from Edessa, the head centre of the Syriac Church, 200 miles East of Antioch, I must refer you, my hearers, to my book "World-Healers" in which Prof. F. C. Burkitt has kindly allowed this Hymn, sometimes called the "Hymn of the Soul," or the "Hymn of the Robe of Glory," to appear.)

Below Dharma is a much smaller figure of the same Hebraic type, who is evidently a Disciple interpreting his Master's discourse. On his forehead is the curious Jewish frontlet thread, and on his robe two large Dragons are embroidered, and two forms of Cross, one Latin, and the other that illustrated in the Greek Church on the Book of the Gospels, whilst he is making the hand-sign called "Fudo's Sword" which resembles that of the Cross with which Christians, so early as A.D. 110, were bidden to sign their persons at all times.*

Now in the "Early Syrian Daily Offices" a layman when

* See "World Healers" p. 396, note 1. These hand signs are a so peculiar to the Mahāyāna Buddhism, and attributed to As'vaghosa.

he kisses the Cross is directed to say this prayer: "May the Power which is hidden in the Cross make me to gain power and courage for the war with the Demon, the Enemy, by the mercies of our good God."

Fudo's sword, also, drives away demons. This is an especially interesting question to be solved, because "Fudo's sword" is one of the secret signs used in the Shingon sect, brought by its founder, Kobo Daishi, to Japan from Sianfu A.D. 806, where (from many evidences) he must have been in contact with the Nestorian—i.e. Syriac—Missionaries who were then in high favour at the Chinese Court.

But as Kobo Daishi was never in Korea, (nor so far as we know his Shingon-shu) this sign found (as I pointed out to you elsewhere, p. 24), at Pül-kuk (佛國寺) monastery near Kyōngju, is probably another indirect proof of Early Christian teachings in Korea.

On the top of the Nestorian Stone at Sianfu there are two Dragons carved on either side of a Tama-Pearl, and below them is the equal-armed floriated Cross found on St. Thomas's tomb at Meliapor in Southern India. Now here is an important fact which you may verify for yourselves in the Seoul Museum, where the Director was so good as to shew me a copy of a fresco found in one of the dolmans between Ping-yang and Chinnampo, which lack of time alone had prevented my visiting, as urged to do by Dr. Sekino of Tokio and His Excellency the Governor of Ping-yang.

Dr. Sekino told me that, this fresco is 1,400 years old, but the device is identical with that which crowns the Nestorian Stone, in A. D. 781 (see Rev. 12. 9), viz: the two Dragons (Sanskrit, Kumbhira) and the Pearl; and it may also be seen by yourselves at Kyōngju on the Tomb of King Muryol.

In the East Syrian Offices, again, one reads such passages as the following:—

"O illustrious martyr, Mar Sergis! A Pearl without flaw, a light hath shone in thy soul. Thou hast bought it with

thy blood, and become rich thereby. And thou hast gained wealth which is not destroyed. * * *

"The blessed company of Athletes, the famous Martyrs—how they despised and scorned this world and its desires in the glorious Brightness of the Pearl which is at the head of the Cross!

"With piercing eye they looked and saw it, and desired to seize it. * * *

"The Athletes saw a Pearl without flaw on the top of Golgotha, and desiring earnestly to attain to it, bought it with their own blood and they endured sufferings and dire tortures for it. And lo, the reward of their labours is laid up for them. Joy without end! * * *

"O Martyrs ye were merchants, and lo, your storehouse is in heaven. Ye have bought the Pearl with the blood that your necks poured forth. * * *

"On Friday the Jews crucified Our Lord on the top of Golgotha—and on Friday the Slayer slew Death, and raised up our Nature."

Do you not now see clearly, Ladies and Gentlemen, the reason why all those beautiful symbols of Immortality are depicted on that Korean Mandara to illustrate the wonderful Teachings of the Priceless Pearl which Dharma is explaining?

"What shall it profit a man though he gain the whole world and lose his own soul?" *

* Since these lines were written, the Kambojan picture has been carefully examined by Chinese and Japanese experts in consequence of another picture (evidently by the same artist, or by one of his school) that has come from a temple near Hankow.

It represents the same HEBREW-faced One in the midst of His disciples blessing young children, in especial Yuima 維摩羅伽 (who is said to have visited China, and who, in later life, wrote Yuima-kyō (Sanskrit, Vimala Kirtī Sutra), which tells of the Kingdom of God being *within* a man's own Soul. Kumarajiva translated this sutra, also, in A. D. 400 at Sianfu).

Now as this One is known to be Shāka, these experts pronounce him whom I took to be Dharma (and who is actually pictured in the mural paintings at Mukden p. 11, red-robed, and in a Cave), to be actually no other than SHAKA NYORAI Himself!

This opens up such amazing possibilities—always on the same lines—that I am constrained to call attention to it!

My second Korean Mandara is inexplicable on any other lines than those of our new School of Ryobu Yaso.

The wealth of colouring is unlike any found in Japan. Its age is said to be 250 years, but to my mind must be a copy of frescoes infinitely older. Ten years ago it was found in a temple at Fusan where it had been for 100 years, before coming into the possession of a Japanese gentleman by whom it was sent to a friend in Tokio. The Temple records say that it had been received from Nanking in China. A votive inscription at its foot in curious script is in the Kanbojan characters.

It represents a Fish-temple, for its four roofs are most curiously tiled in imitation of fishes' scales, and their corners turned up with Dolphins like those at Hōryūji in Japan built by "the Japanese Constantine," the Crown Prince Umayada, in A. D. 604,—and at the "Fish-temple" (also built by him) on the road to Arima, which is one of the thirty three Holy Places dedicated to Kwannon sama. (It is very near Takaratsuku, the spring of the famous "Tansan Water," and well worth visiting.)

It is hardly necessary to remind you of the Early Christian cryptic symbols of the Heavenly Ichthus and "the little fishes born in baptismal waters."

Towering high above the roof is a lofty Tee-spire of distinctly Siamese type, and it is well to recall that for centuries the Mahayana flourished in Siam until eclipsed by the old Hina doctrine, and many of the symbols used in the Lama temples in Tibet still survive there.

In Buddhism these tees represent the Soul's ascent to God through countless heavens, or spheres. This idea, found in the Pyramid texts of Egypt, occurs in Jacob's Dream of the Ladder, and was familiar to St. Paul and to Origen of Alexandria. In the East Syrian Offices these words occur: "He fixed a Ladder of Life in His Church," and "the Watchers" i.e. the Angels, are often mentioned.

Now in this Kanbojan-Fusan Mandara—or pictorial Allegory—one sees several Angels flying in the blue sky

above the Fish-temple, all hold White Lotus buds—the special emblem of Kwan um, and of the New Birth of the Soul)—and one is eagerly pulling his fellow angel towards the roof of the building to see some unwonted sight. One is irresistibly reminded of such words as:—"Which things the Angels * desire to look into" (1 Peter 1-12); or "the Mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the Principalities and Powers in the heavenly places might be made known through the Church the manifold Wisdom of God, according to His Eternal purpose."†

Several of these Angelic Beings have succeeded in passing though the roof and are seen hovering like flamelets over the Congregation in the Sanctuary below. It was an early Christian belief based, doubtless, on the vision of Isaiah that at service time God enters the Temple accompanied by a train of Angels; see for example, the prayer in the Armenian Rite:—"Cause that along with our entrance there be an entrance of Holy Angels ministering with us."

This White Temple is unmistakably a Basilica built, like those of Constantine the Great, with a central Nave between two side aisles, and the roof supported by colonnades of pillars—in this case white and in number eight, the Symbol of Regeneration, or the New Birth..

At the threshold is a distinctly Triangular border with a design of *th* × crosses and circles.

Outside one observes a wall in which are white porticos of a distinctly Greek or Syriac type of architecture. On their pointed gables are clearly marked Triangles—the Emblem of the Trinity, (in the Shingon teaching, of Victory over Death according to the "Dainichi-kyo" which dates from the Second Century A.D.) and Circles, the Emblem of Eternity. (Cf. the counterpart in Hulme's *Xen Symbolism*, fig. 83).

* This angelic entriosity is often seen in Western Mediæval Art, such as the pictures of the Annunciation of the Miraculous Birth.

† Ephesians III. 9—11. R. V.

The doors in these porticos stand wide open, and one notes two men conferring as to whether or no they may, or shall, enter by them? "By the striking elegance of the Door-way, the pious builder hoped to attract the adherents of the Old Religions, and induce them to enter the church."

Within, the Basilica is brilliantly illuminated with resplendent chandeliers (such as Emperor Constantine presented to the Lateran Basilica at Rome,) and numerous wall-lamps. In the side aisles, hidden by the pillars, on which the Dolphin, symbol of Protection, again appears) are the two men who were hesitating outside, now listening reverently on their knees, to Him who is explaining "The Way."*

In the central Nave in the midst of the Congregation the White Buddha (who seems to me to be no other than the Buddha of the Western Heaven of whom the Chinese Emperor Ming-ti dreamed) sits—enthroned on a White Lotus, whose circle denotes Heaven, and the brown square on which it is posed, Earth—like the Altar of Heaven at Peking; and like the Good Physician, Yakushi Nyorai, at Nara, (carved in A. D. 718 by Gyogi Bosatsu, probably under Nestorian influence), whose Throne is unique in having a border scroll of GRAPE VINE, supposed by Buddhist connoisseurs to have been derived from Baktria.

It was a Shingon Abbot, renowned for his scholarship, who first pointed out to me this symbolism on the Iona crosses—viz: the square base Earth, the circle at the top Heaven, the intermediate Shaft uniting both, the Incarnation.

This White Buddha has the curled hair which characterizes both the Good Shepherd and His Lamb in the earliest statue of Christ found in the Roman Catacombs, and in a Gandara sculpture representing Buddha's birth, now in the Lahore Museum.

* This is quite in accordance with the Early Christian use. See Lowrie, "Xth Art and Archeology," who says: "The unbaptized were not admitted into the Central Rooms of the Basilica, which was divided by columns into aisles. Penitents and Waiters' sat without. * * * Almost without exception the Syrian and Palestinian Churches have but one story."

His ears are longlobed, and on His head is a flaming tama—the well known Catacomb-symbol of a heart on fire with devotion to God. Like Him all the Congregation wear the Késa, off the right shoulder. One only, looks contemptuous—the rest listen reverently, some even with rapt devotion.

The strange thing is that whilst 14 of these men are white, the rest are chocolate brown, blue (possibly meant for black) and yellow-skinned. The two in the side aisles are of the yellow type. It is noteworthy that (according to Professor Starr) there are 4 distinct Race types represented in the Cave of Kokuhoishi also.

I can imagine no better illustration of the Day of Pentecost; and, very curiously, at the Duomo of San Marco at Venice the mosaics over the Font do depict the Outpouring of the Holy Ghost upon the Church at the Feast of In-gathering at Jerusalem, and represent a group of various nationalities listening wonderingly outside a closed door—one of whom is a Chinaman!

ADDITIONAL NOTE.—It is of special interest to Korean students that Buddhasimha of Gandara and Doan of Wei must have come into contact with the Kokuryu queen c. A. D. 341, who spent several years in captivity at Yeh, and at whose release was replaced by Korean hostages who, c. A. D. 369, helped other captives to open the North Gate of Yeh to Fu-Kien's besieging army.

All these facts must have paved the way for Jun-do's welcome by the Royal Family at Ping-yang, A. D. 372: (pp. 12-14, *supra*)!